THE

Baptist Magazine.

MAY, 1817.

MEMOIR OF MR. JOHN SKIDMORE,

THIRTY-THREE YEARS DEACON OF THE BAPTIST CHURCH AT *COZELEY, STAFFORDSHIRE;*

WHO DIED MARCH 9, 1817, AGED 63.

IT is recorded by the sacred historian, that our dear Lord and Master "went about doing good!" and it may be confidently affirmed of all his genuine disciples, that they are ardently desirous of copying the bright example of their illustrious Leader. All real Christians live for the glory of God, and the good of their fellow-creatures; hence it is that they are justly termed "the salt of the earth," and "the lights of the world." Objects are generally and properly esteemed in proportion to their utility. The builders of the Pyramids are buried in merited oblivion, but the well of Jacob still retains his name. And whose names are those that are ever fresh and verdant in our memory,

"Oft breath'd in sighs, and utter'd with a tear?"

They are the names, not of the rich, of the noble, or of the ambitious, but of those excellent characters who have been eminently useful in their day and generation—of those endeared and affectionate parents, whose whole hearts were anxiously occupied in educating their children for a happy eternity—of those beloved ministers the Baxters and Bunyans, the Watts's and Herveys, the Brainerds Pearces and Fullers, of the years that are past, who evidently "travailed in birth till Christ was formed in their hearts the hope of glory"—of those faithful, kind, and diligent officers and members of our churches, who were "steadfast and unmoveable, always abounding in the work of the Lord."

Estimated by the standard of usefulness, I should claim no mean place among the truly pious for my departed friend and brother. It may indeed be affirmed of him, that he principally valued life because it furnished him with opportunities of glorifying God, and doing good to man.

In the early part of his illness, I requested him to give me a brief outline of the way by which he had been "led through the wilderness" for more than forty years: he readily complied with my request.

"I hope," said he, "that my father and mother are in heaven: they were baptized at Bromsgrove when nearly seventy years of age, and departed this life

possessing a hope full of immortality and eternal life. They often led me, when a boy, to hear the word of God at Netherton, where Messrs. M'Gowan and Mason were accustomed to preach. In the early part of my life, though blessed with pious parents, I lived but too long 'without God, and without hope in the world;' yet conscience often severely stung me, and plainly told me, that the way of sin was the road to hell. When I was about twenty-three years of age, I settled in life: my wife was a member among the Wesleyan friends. I accompanied her to the house of God; I was particularly gratified with the singing, and my heart was often much affected with the petitions which were addressed to a throne of grace on my personal account.

"Under the preaching of the word of God, the impression, of which I had long been conscious, of the importance and necessity of being religious, and of my wretched condition as a sinner and a wanderer from God, were much deepened, so that I often shed tears at the recollection of my past life. I frequently went into secret places to pray; I saw myself a miserable perishing sinner, and I had the most solemn and affecting views of death, judgment, and eternity. I began to know God in a different way to what I had ever done before; he appeared to me incomparable in holiness, justice, wisdom, goodness, and majesty. It grieved my very heart to think that I had sinned against so excellent a Being. I had indeed a secret hope that I might possibly find mercy, but yet I was not without a high degree of fear lest he should cut me off in my sins, and send me, as I knew he justly might, to hell. I think I was a quarter of a year at least, earnestly longing for divine mercy, and praying and seeking after it. I often found some ease of mind, and my hope that God would be gracious to me was strengthened, by frequently pouring out my soul before him in a secret place in the pit in which I laboured, and to which I daily, and sometimes often in a day, resorted. I well recollect, that I had a tender fear lest I should say or do any thing to offend God.

"When I saw a Bible, I used to think what a wretch I had been to neglect this blessed book. It was the fervent wish of my heart, that the Lord would open my understanding to understand the scriptures. I have often heard you speak in the pulpit of binding the gospel to your heart; in those days I often literally bound the Bible to my bosom with unspeakable emotions.

"I fear that my wife, though a professor of religion, was a stranger to real piety. When my mind was most distressed on account of my sins, I came home one evening, and as there was public worship, I determined to attend on it. She violently opposed me, and fastened the door. Not willing unpleasantly to contest the point with her, I silently went up stairs, and got through the casement. My mind at that time was exceedingly troubled—I thought that I should certainly be lost: I stood still to pray as I went along, and I cried with great earnestness to God for mercy, as it really appeared to me that I was actually dropping into hell. I shall never forget that evening; while I was praying, heaven seemed to open around me; divine light, like a flash of lightning, brake in upon

my mind; God appeared to my view arrayed in infinite loveliness, and as my reconciled God and Father through Jesus Christ. I could not contain my joy: I told all around me of the goodness and mercy of God. For a long time I enjoyed a savour of this divine visit; I immediately joined the society, and continued in it about three years.

"When I became acquainted with my present wife, I found that her views had been altered respecting baptism, and some of the principal doctrines of the gospel. My mind had also, from a careful perusal of the word of God, become changed on the same subjects; we thought it our duty, therefore, to join the Baptists: we were accordingly baptized by Mr. James Butterworth, at Bromsgrove, and we united ourselves to the Baptist society at Brettell-lane. The day on which we publicly devoted ourselves to God in this solemn ordinance with seven others, was eminently happy. We indeed, like the eunuch, 'went on our way rejoicing!' Never shall I forget the delightful communion we enjoyed with each other as we returned from Bromsgrove to Brettell-lane, to our own habitation. My mind was greatly elevated in praise and thanksgiving.

"I met with much persecution among my companions in the pit, on account of my profession of religion. One man especially for some time was accustomed to curse me, and stripped to fight me; but God in great kindness kept me by his grace from speaking or acting improperly.

"Soon after I joined the church, I was ordained deacon with the late Mr. Thomas Green. The state of the church was very trying at that period; we had a great deal of trouble in visiting disorderly members, who did not fill up their places in the sanctuary, or at the Lord's-table. I occupied the office of deacon among them for about three years.

"It is, I believe, thirty four years last December, since I was called by the providence of God to reside at Cozeley. The two families of Messrs. Thomas and John Smith had previously settled in this neighbourhood. They had gone to worship with the congregation at Dudley, a distance of about three miles, for more than seven years. I found it very inconvenient to go so far on the Lord's-day; and after I had been here a few months, I proposed to our friends that we should endeavour to establish the worship of God among ourselves. After a prayer meeting to supplicate the guidance and blessing of God, we licensed a house, and invited the ministers around us to officiate occasionally. Brethren Thomas Smith and Baylis also supplied us. The house was thronged with attendants; and about a year and a half after the church was formed at Cozeley, I procured my dismission from Brettell-lane, and joined it as a deacon. Soon afterwards Mr. Bissell, who had been an Independent, and a member of the church at Gosnall, was baptized, and joined our little society. We built a meeting-house, and called Messrs. Smith and Bissell to be joint pastors: they accepted the call, and were ordained over us. Since their departure, you are personally acquainted with my history."

I asked him, whether he was not sometimes alarmed to go so frequently into the coal-pits?

and whether he had not met with many remarkable deliverances? He replied,

"Previously to my possessing a well-grounded hope of the pardon of my sins, I was oftentimes much alarmed, lest I should be cut off in my ungodliness, and perish; but afterwards I was not conscious of any timidity. I endeavoured to commit myself, and all my concerns, into the hands of my heavenly Father.

"I have, indeed, met with a multitude of deliverances. Large quantities of coals have often fallen around me; I have been in the most imminent danger, but yet have been preserved. To my own view it appears as if God had, on some occasions, laid hold of my hand, and led me into a place of safety.

"I laboured in the coal-pits from my earliest years; and when a boy, I drove the horse with the coals from the extremity of the pit to the shaft: one day, a part of a pillar fell as I passed by it—a piece of it cut me badly above my eye: I still, you see, retain marks of the wound, and shall carry it to the grave.

"I had once occasion to take a knob, or sperm, out of a rib of coal. I had been at work on it nearly two hours, and I could not stir it; a sudden thought darted through my mind, that I had better go away from it, and rest me a little—I did so—another man instantly took up my instrument, and the first blow he struck, the coals burst on him, and crushed him to pieces.

"In another pit, in which I worked, a great quantity of coals had fallen in the night—I agreed with another man to set up a tree as a prop, to make the road safe for the horse to pass along; while engaged in this attempt, I heard a noise as if the coals above us were moving—I instantly leaped back, and was preserved—my poor companion, however, had his thigh broken, and was so dreadfully mangled, that he was scarcely ever well any more; his two sons also were under the coals that had fallen—we laboured hard to rescue them, but were much intimidated by the assertions of several of the colliers, that the foot-coal was coming down—if it had, they must have perished—if ever I prayed in my life, it was at that moment, that it might not fall, and it did not, till we had got them out of danger.

"There was a man in one pit, in which I laboured, who was a great enemy to me: I had been often persecuted by him, and I had no doubt but that he was frequently watching to do me a serious injury. One day as I was going down the shaft, he threw after me a pair of tacklers, consisting of four heavy chains—they passed me nearly at the bottom of the pit—had they struck me, I must have been inevitably killed. I could mention many other instances; but there is no end to God's loving-kindnesses! Goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord for ever."

He had not worked as a collier for many years; God had blessed him in his circumstances, and he was appointed bailiff over several large collieries. As a father, he was kind and pious; as a friend, affectionate and faithful; as a neighbour, "ready to every good word and work;" as a member of society, scrupulously honest and benevolent; as a deacon, an example to most of his brethren in office; as a Christian, sound in his princi-

ples, and exemplary in his conduct; and as an occasional preacher, acceptable and useful.

In his last affliction, when I first visited him, he said, "I have been thinking that this affliction is for my end—the children of Israel were a typical people, and they were in the wilderness forty years; I have known very few who have lived much longer than forty years after they had been called by divine grace—I have been more than this period in the ways of the Lord, and I think he is now calling me home."

At another time I asked him, how his mind was? He replied, "Though I have not all that joy and triumph I could wish, yet I have a good hope, which I would not part with for all the world."

I said, you are looking upwards to the mercy-seat of the Redeemer, are you not? "Why," said he, "my pain of body is so great, that I am incapable of any exercise. The great work is not now to be done. I know in whom I have believed. Ah! what should I do, if the great work was now to be done? Blessed be God, I have experienced his grace and mercy these many, many years. I find it to be with me now as Mr. Newton, in his last illness, said it was with him. I have almost forgot all but two things, that I am a great sinner, and that Christ is a great Saviour. Jesus Christ came into the world to save sinners. He is my hope—he is my refuge—all my salvation, and all my desire." Frequently, when in great pain, he repeated the lines,

"Though painful at present,
'Twill cease before long;
And then, O how pleasant
The conqueror's song."

I said to him at parting, The Lord bless you—the great Physician of soul and body be with you! "That," said he, "is all I desire, that is all I want;

'Let others stretch their arms like seas,
And grasp in all the shore;
Grant me the visits of thy face,
And I desire no more.'"

The following sentiments, with many others of a similar kind, frequently dropped from his lips: "Lord Jesus! thou knowest my heart—I long to enjoy thy full salvation—thy love is better than wine, sweeter also than honey, or the honey-comb." "When the Lord calls me to die, I am not afraid—whom he loves, he loves to the end—I know that my Redeemer liveth—though worms destroy this body, yet in my flesh shall I see God." "The wages of sin is death, but not to me—sin is the sting of death, but death to me has lost his sting—the gift of God is eternal life, through Jesus Christ our Lord." "I'll die with a clear conscience, and be pure from the blood of all men." Hence he warned all his relatives to flee from the wrath to come. To one of them he said, "Remember! you must live the life of the righteous, if you would die his death.—You must soon die, and after death the judgment."

I took a solemn farewel of him, as I was about to leave home for a few days; during my absence, his brother deacon, who for many years had acted with him, with the utmost harmony and affection, made the following memoranda:—"Inquiring how he was? he replied, 'Very bad—life is become burdensome—when shall I exchange earth for heaven? I would not live always.'

"At a second visit, I found him surrounded by several young friends, one of whom had just prayed with him; he was exhort-

ing each of them to a diligent attendance on the means of grace, and especially that they should revere the day of God. Something being said in reference to the state of the neighbourhood, he seemed to fear very much least the cause of the Redeemer should suffer on the account of it; his heart, like Eli's, trembled for the ark of God. Often, when conversing about heaven, and his arrival thither, alluding to a passage in Jeremiah, xiii. he would exclaim, 'When shall it once be?' On another occasion, grasping the hand of my wife, he said, 'Ah! sister W——! sister W——!

'Array'd in glorious light,
Shall these vile bodies shine;
And ev'ry look, and ev'ry face,
Be heav'nly and divine.'

And pausing a little to recover strength, he said very feelingly, 'Can it be?—Will it be?—Shall it be?—that a sinner so unworthy, should be thus honoured?'

"At another time I found him looking forward to his approaching departure, and often exclaiming, 'When shall it once be? I find a union with you that will never be dissolved—we have lived together, shall lie together, and, I trust, rise together.'

"The last time I saw him was on the morning of the Sabbath on which he departed. I found him much altered, and evidently approaching the moment of his dissolution. He spoke with great difficulty; and being asked, whether I should pray with him, he made no immediate reply: on the question being repeated, he said in a tone of surprise, 'Pray! you know I have no objection to prayer, but have loved it these many years.' I knelt down with the mourning family, and committed his departing spirit into the hands of his covenant God and Father in Christ, and took a final leave of him. Thus our intercourse on earth was concluded, or rather suspended, till we shall meet with the redeemed from every nation, kindred, people, and tongue, to celebrate the riches of his grace, who 'has loved us, and washed us from our sins in his own blood.'"

I returned home on the Saturday previous to his departure. I was happy to find that no material change had taken place. As soon as I could, I visited him. He readily recognized my voice; and, much affected, he exclaimed, "My dear, dear brother! I did not expect to see you again, but I am indeed glad that you are returned."—He asked for a little water; I gave him some repeatedly.—"Ah!" said he, "Dives had not a drop of cold water to cool his parched tongue—but how different is, and will be, my portion!" Yes, said I, my dear brother, the Redeemer will soon put into your hands a cup of unmingled joy. "I wanted to tell you," said he, "that my other son has given me a very satisfactory account of his conversion to God. Both my sons are now safe on the Rock of Ages—could I see my daughters in similar circumstances, I should die happy. Well, I am not without hope."

The last words he said to me were, "God Almighty bless you, in your body, and in your soul—in your family and connexions—in the church and in the world—and make you wise to win souls to Christ. I am so weak, I can say no more."

The next morning, which was the Sabbath, there was a visible change. He said to one of his sons, "Do not take your eyes off me any more:" wishing him to

observe with what tranquillity and joy a Christian can die. About twenty minutes before his departure, he said, "Come, Lord Jesus! come quickly!" The last word he uttered was, "Hark!" which he mentioned repeatedly, with great emphasis; as if the triumphant songs of the redeemed, in which he was so soon to share a part, were already breaking on his listening and attentive ear. And while we were praying in the sanctuary, that when he should leave his mourning family, he might find himself surrounded by ministering spirits in glory, he calmly entered on the rest that remaineth for the people of God.

I preached his funeral sermon, at his own desire, from Eph. ii. 8. to a large concourse of people. "Mark the perfect man, and behold the upright, for the end of that man is peace."

Cozeley. B. H. D.

REMARKABLE DREAM

OF THE LATE

DR. DODDRIDGE.

To the Editors of the Baptist Magazine.

You have inserted, I perceive, in the last Number of your valuable Miscellany, an account of a remarkable dream of Dr. Doddridge. In most respects it accords with the particulars which I remember to have heard many years since, from a minister yet living, who, in his earliest youth, knew Dr. Doddridge, and who, I believe, had them from his own lips. A few circumstances, however, were mentioned, which your statement does not include: I take the freedom of hinting at them.

One respects the incident which gave occasion to this remarkable excursion of a sanctified imagination. When Dr. Clark and Dr. Doddridge were both in London, they agreed to spend all their evenings together at a respectable inn where they slept, that they might have the comfort and privilege of mutual friendly conversation. It was on one of these evenings, and, I think, on the Sabbath, that the conference which you have mentioned took place. The dream commenced as you state, with an imagination that he was dangerously ill; not, however, at a friend's house, but at the inn, and on the very bed on which he was lying. He supposed himself, in these circumstances, to be visited by a physician, who told him of his danger, and by Christian friends and relatives, who came to bid him farewel. And he felt the joy and hope which have often been realized on the bed of death.

The subsequent particulars perfectly agree with my valuable friend's narration, as far as the introduction of the disembodied spirit to the magnificent palace, where he was to be introduced to his beloved Redeemer. But beyond this, the order of the vision seems to be reversed. The circumstances, as they were related to me, were these:

The angelic guide, after explaining to him, that in this place his divine Master intended to favour him with his presence, and exhorting him to prepare for the interview, left him alone. *In this interval* he observed the room to be hung round with pictures, containing the history of his own life. The first in the series represented him an infant laid out as a corpse, in allusion to a fact related by his biographer, "So destitute was he at his birth of the signs of life, that he was laid aside as dead.

One, however, of the attendants, thinking that she perceived some motion or breath in him, cherished with such assiduous care the almost expiring flame, that it was happily preserved for the benefit of the world." And the last picture represented him, according to the commencement of the dream, dying on the bed at the inn in London, where he actually was at the time.

While his mind was occupied with the course of reflections awakened by these pictures, his divine Master entered the room, the effect of which was so overpowering, that, like John, "he fell at his feet as dead." He was raised by the repetition of those sublimely consolatory words, "Fear not; I am the first, and the last; I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of the unseen world, and of death." It then seemed to him, that the Lord Jesus, after squeezing the juice of some grapes into the cup which was on the table, drank of it himself, and then presented it to the astonished and grateful guest, saying, "In commemorating my death, you have often repeated what I said to my disciples, 'I will no more drink with you of the fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father.' That day is now come." Upon this the Doctor drank of the cup, filled, as your account says, with such transports of gratitude, awe, and admiration, that he was ready to sink under it. After a pause, the gracious Redeemer addressed him in such words as these: "This is not heaven; it is only a faint and distant representation of the glory to be revealed, as is suited to your mortal nature, and is designed to animate you to a more active, vigorous, and determined zeal in my service on earth. Be thou faithful unto death, and I will give thee a crown of life."

Under the lively impression of this charge, he awoke. The hymns which you mention might probably arise out of all the circumstances of this remarkable impression on the imagination; and on inspection it will be found, that the last verse of it bears a remarkable analogy to the order of the dream now mentioned—

"Yes, with these prospects full in sight,
I wait thy signal for my flight;
For while thy service I pursue,
I find my heav'n begun below."

A FREQUENT READER.

Romney, March 11, 1817.

CHRISTIAN BENEVOLENCE.

"—— I CAN conceive a still loftier flight of humanity—a man, the aspiring of whose heart for the good of man, knows no limitations; whose longings, and whose conceptions on this subject, overleap all the barriers of geography—who, looking on himself as a brother of the species, links every spare energy that belongs to him, with the cause of its amelioration—who can embrace within the grasp of his ample desires, the whole family of mankind—and who, in obedience to a heaven-born movement of principle within him, separates himself to some big and busy enterprize, which is to tell on the moral destinies of the world. Oh! could such a man mix up the softenings of private virtue, with the habit of so sublime a comprehension—if, amid those magnificent darings of thought and of performance, the mildness of his benignant eye could still continue to cheer the

retreat of his family, and to spread the charm and the sacredness of piety among all its members—could he even mingle himself in all the gentleness of a soothed and a smiling heart, with the playfulness of his children—and also find strength to shed the blessings of his presence and his counsel over the vicinity around him;—oh! would not the combination of so much grace with so much loftiness, only serve the more to aggrandize him? Would not the one ingredient of a character so rare, go to illustrate and magnify the other? And would not you pronounce him to be the fairest specimen of our nature, who could so call out all your tenderness, while he challenged and compelled all your veneration.

"Nor can I proceed without adverting to the way in which this last and this largest style of benevolence is exemplified in our own country—where the spirit of the gospel has given to many of its enlightened disciples, the impulse of such a philanthropy, as carries abroad their wishes, and their endeavours, to the very outskirts of human population—a philanthropy of which, if you asked the extent or the boundary of its field, we should answer, in the language of inspiration, 'that the field is the world'—a philanthropy which overlooks all the distinctions of cast and of colour, and spreads its ample regards over the whole brotherhood of the species; a philanthropy which attaches itself to man in the general; to man throughout all his varieties; to man as the partaker of our common nature, and who, in whatever clime or latitude you may meet with him, is found to breathe the same sympathies, and to possess the same high capabilities, both of bliss and of improvement. It is true, that upon this subject, there is often a loose and unsettled magnificence of thought, which is fruitful of nothing but empty speculation. But the men to whom I allude, have not imaged the enterprize in the form of a thing unknown: they have given it a local habitation. They have bodied it forth in deed and in accomplishment. They have turned the dream into reality. In them the power of a lofty generalization meets with the happiest attemperament, in the principle and perseverance, and all the chastening and subduing virtues of the New Testament. And were I in search of that fine union of grace and of greatness, which I have now been insisting on, and in virtue of which, the enlightened Christian can, at once, find room in his bosom for the concerns of universal humanity, and for the play of kindliness towards every individual he meets with—I could no where more readily expect to find it, than with the worthies of our own land—the Howard of a former generation, who paced it over Europe, in quest of the unseen wretchedness which abounds in it—or in such men of our present generation, as Wilberforce, who lifted his unwearied voice against the biggest outrage ever practised on our nature, till he wrought its extermination — and Clarkson, who plied his assiduous task at rearing the materials of its impressive history, and at length carried, for this righteous cause, the mind of Parliament—and Carey, from whose hand the generations of the East are now receiving the elements of their moral renovation—and, in fine, those holy and devoted men, who count

not their lives dear unto them, but going forth every year from the island of our habitation, carry the message of heaven over the face of the world; and, in the front of severest obloquy, are now labouring in remotest lands, and are reclaiming another, and another portion, from the wastes of dark and fallen humanity; and are widening the domains of gospel light, and gospel principle, amongst them, and are spreading a moral beauty around every spot on which they pitch their lowly tabernacle: and are at length compelling even the eye and the testimony of gainsayers by the success of their noble enterprize; and are forcing the exclamation of delighted surprise from the charmed and the arrested traveller, as he looks at the softening tints which they are now spreading over the wilderness, and as he hears the sound of the chapel bell; and as in those haunts, where, at the distance of half a generation, savages would have scowled upon his path, he regales himself with the hum of missionary schools, and the lovely spectacle of peaceful and Christian villages."

Chalmers's Discourses on the Christian Revelation, &c. p. 172—177.

THE WARNING VOICE.

ALL scripture is given by inspiration of God, and is profitable for various purposes; but perhaps no part of the sacred volume is less regarded by us than that which consists of CAUTION. To an attentive mind, however, it will be truly interesting to observe, how large a portion of holy writ is of a cautionary kind, and in how many cases exhortation and caution are beautifully blended. "Trust in the Lord with all thine heart," is an important exhortation; but not less so the *caution*—and "lean not to thine own understanding."

The value of these cautions, however, is learned by slow degrees, and sometimes by very painful experience; for such is the folly and vanity of our minds, that in the day of enjoyment and prosperity, we overlook and disregard them—we think our mountain stands strong, and we shall never be moved: but many have learned, to their cost, that the cautions of scripture are important; and that they never can, nor shall be disregarded with impunity.

The object of this paper being to impress the mind of the Christian reader with the importance of watchfulness, in the most general and enlarged view, the following familiar remarks shall be founded upon a passage which, although it does not caution against any specific evil, seems to include them all, "Let him that thinketh he standeth, take heed lest he fall;" and in order to render them as perspicuous as possible, let us observe,

1. A state of supposed security.

2. An intimation of danger.

3. An exhortation to watchfulness.

1. *A state of supposed security.*—This is implied in the words, "Him that thinketh he standeth;" or he thinks he is secure, and he is very sincere in what he thinks, as was Peter, when he said, "Though all men should deny thee, yet will not I." This state of mind may, among other particulars, include the following:—He may "think he standeth" fast in the doctrines of grace, while others are found wavering.

He may "think he standeth" in a practice becoming the gospel, though many around him are inconsistent.

He may "think he standeth" fast in resisting sin, especially those sins which he knows to be constitutional, and which, therefore, most easily beset him.

He may "think he standeth" well in the estimation of fellow-Christians. Let these particulars be carefully reviewed; and let us,

2. *Notice the intimation of danger*—"lest he fall." What! a character in whom the above traits are really and truly to be found—fall!! Yes, dear reader, let us not be high minded, but fear; do not think thou art beyond the reach of the blast of temptation, even if all the things we have mentioned are descriptive of thy character. But if it be seriously asked, *Into what*, or in what senses, he that thinketh he standeth, may be permitted to fall? We reply,

He may become entangled in those errors against which he has cautioned others.

He may fall into a careless and disorderly walk and conversation.

He may fall into those sins, which he once imagined he could conquer almost at pleasure, and from which, above all others, he least expected danger.

He may fall into doubt and suspicion as to the reality of his religion, both in his own esteem and that of others. Many more particulars might be added here, but it is more in unison with the design proposed, to notice

3. *The exhortation to watchfulness*—"Let him take heed." If it is again asked seriously, and in the fear of God—*Of what* should he take heed? We reply, —Of being wise above that which is written—of self-confidence, and self-complacency — of building upon frames and feelings—of looking at gifts as certain evidences of grace—of entering with avidity into the spirit of the world—of going into the way of temptation—of the smallest occasions of sin—of indulging pride as to his own understanding—of murmuring at adverse providences—of being elated with prosperity. In one word, let him take heed of an evil heart of unbelief in departing from the living God.

In conclusion, these thoughts are affectionately recommended to those who "think they stand," and to those who have fallen, but are now returned to the Shepherd and Bishop of souls. Let the latter lay to heart the words of Jesus Christ to Peter, "Simon, Simon, Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not—and when thou art converted, STRENGTHEN THY BRETHREN."

But what shall we say to a third class, who may glance at these thoughts, whose consciences tell them that they have awfully disregarded the salutary cautions of God's word; that they have fallen in some, or even *all*, the senses we have mentioned; but they now feel dissatisfied with the husks of error and sin, they are casting a wishful eye towards their Father's house, and are heartily desirous of returning to duty and to God. Let them say, (and all heaven will approve the resolution,) "I will arise, and go to my Father."

But here an objection will constantly arise—an objection which has sometimes been found to be the most piercing of any of the fiery darts of the wicked one, and

which no mere reasoning ever can overcome, *viz.* that all these delightful representations allude *only* to a sinner when *first* convinced of sin, and who first begins to think of returning to the Lord; and with the greatest promptitude the trembling soul will reply—"But my case is peculiar, it is not like the prodigal, he desired to return in time, and was received; but there is no hope *now*—it is too late; my case is more like the barren fig-tree, than that of the prodigal son."

Well, be it so: now look at the condescension of the Lord Jesus Christ, who, you will admit, knows the worst of your case. He will admit that you have been proud and self-sufficient—that you have been dreaming that in a spiritual sense you were rich, and increased in goods, and had need of nothing, and now you see the delusion and folly of your conduct; and it is very evident to your mind, that you are poor, and miserable, and wretched, and blind, and naked; and now the counsel of Satan is, that you should conclude, with the greatest certainty and apparent correctness, that there is no hope—that all your expectations are blasted, and like Job you say, "My days are past—my purposes are broken off." But how very different would be your conclusions, if the following words should be unfolded in all their beauty and majesty to your mind—"Because thou sayest I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Now observe how different the counsel from the counsel of Satan and unbelief—"I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye salve, that thou mayest see: as many as I love, I rebuke and chasten; be zealous, therefore, and repent," &c. Do you want examples, think of Peter, and look again towards the holy temple; remember Hezekiah—God left him to try him, that he might know all that was in his heart. Go as a sinner, this character will certainly become you, if you can lay claim to nothing higher, and recollect the golden inscription—"Him that cometh unto me, I will in nowise cast out." B.

LETTERS

From the late Rev. Mr. Newton, of St. Mary Woolnoth, London, to a Baptist Minister.

(*Continued from* p. 364, vol. viii.)

No. XI.

DEAR SIR,

I thank you for the affectionate and affecting account of dear Mr. Trinder's* dismission. May you have ground to give one equally favourable of mine, if you survive me. It becomes me to be daily expecting my change; for though I am still remarkably favoured with health, I am advancing apace in my 70th year.

Mr. Trinder lived honourably, and died in peace. The great eulogium of those whom Paul mentions in Heb. xi. is, that they died in faith. They had their fears, faintings, failings, conflicts, and trials, like us; but they overcame by the blood of the Lamb, and the word of his testimony.

* See Dr. Rippon's Baptist Register, vol. ii. p. 286—303.

Now they are with him, whom they loved unseen. To him be all the praise! For themselves they have no more to say, than that he loved them, and washed them from their sins in his own blood.

Many pleasant hours have I spent at Northampton: I often recollect them with thankfulness, but now they are past like the years before the flood. I may say the same of Bedford: but most of those whom I knew and loved in those places, are either removed to a better world, or have changed their situations upon earth; and therefore it gives me the less concern to think, that I shall probably see Northampton and Bedford no more.

Many kind and dear friends the Lord has provided to comfort and counsel me in my pilgrimage. And I do not know that one friendship formed under the guidance of his providence, has been broken by contention or inconstancy on either side. But in a course of years, I have seen and felt many separations: my friends have dropped in succession, like leaves from a tree in autumn, but I hope to meet them again. Oh! what a meeting will that be, where we shall all, without cloud or vail, see him in whose presence is fulness of joy!

I prize my friends while I have them; but when the Lord calls them home, I do not much regret their removal. I know that he does every thing at the right time, and that it is far better for them to depart and be with Jesus. I love you, but I will not promise to weep for you should you go first. I believe that Mr. Trinder will be missed, and so would you, and so I hope shall I. It would be a poor thing indeed to live so as not to be a little missed when we are gone. But the residue of the Spirit is with him, and he will never want instruments to fulfil his will.

May the Lord conduct you home in peace and safety, and bless you greatly in all your connections. May we have grace to work while it is day, for the night cometh! Pray for us. I am always

Your affectionate friend,

JOHN NEWTON.

Nov. 6, 1794.

I had one dear friend, the loss of whom I thought would overwhelm me. But the Lord enables me to go on tolerably, and upon the whole comfortably, without her.

Strictures on a recent publication, entitled "Religious Liberty stated and enforced, on the principles of Scripture and Common Sense. In six Essays, with Notes and an Appendix. By Thomas Williams. pp. 224, octavo.

THESE Essays are—I. On the principles on which the Christian church is founded. II. The original terms of church communion. III. The duty of inquiry, and the right of private judgment and free discussion. IV. The spiritual nature of Christ's kingdom. V. The nature and effects of intolerance in religion. VI. Historic sketch of the rise and progress of intolerance and persecution.

In this work there is much that we approve, and much that we disapprove. The first essay appears to us very deficient. The statement which looks the most like a definition of "the principles on which the Christian church is founded," is in p. 11,

where the author says, "But wherein, then, did the unity of the primitive church consist? I answer, 'in a unity of principle (not of individual principles) and of affection.' There were certain grand points of faith in which they all substantially agreed, as instructed by the same spirit; while on other articles they were taught to exercise forbearance, and to receive each other *as Christ received them*—'not to doubtful disputations,' but in the exercise of mutual love." A more lax, indefinite statement, it would be difficult to produce. What were "the certain grand points of faith in which they all substantially agreed?" Should it be replied, Mr. Williams's theological sentiments are plainly exhibited in his book, and he must mean these; we ask again, but does he mean points *of faith* only; or does he include precepts and ordinances? Again, does he mean, by the "other articles" on which the primitive Christians "were taught to exercise forbearance, and to receive each other, as Christ received them,"—"articles," relating either to doctrine or duty, laid down by Christ, and which they were instructed to receive by his Spirit; or, "articles" which were *no part* of Christ's instruction, and the teaching of the Holy Ghost? Was there a general law that would repeal any doctrine or duty which was enforced by divine authority? If so, it should be stated, defined, and its application distinctly proved. This, however, is not done; and the partial, imperfect theory here laid down among our author's "fundamental principles," affects much of his subsequent reasoning.

His second essay, "on the original terms of church communion" must, in our opinion, be unsatisfactory to thinking men of all parties. All our readers know, that in this controverted subject, much will depend on the settlement of the single question, whether baptism was one of the original terms of communion? If they ask, what says Mr. Williams? they will be surprised to find that he has not a settled opinion respecting it! "Though baptism was *generally* previous to church communion, I am not sure that it was *always* so. Those who believed were usually baptized, and of course admitted to the Lord's-supper; yet it is possible, I may say *probable*, that from the first there *might be* exceptions." p. 32. No evidence, however, is produced, that bears on the point. What, then, is to be done with a person who is unbaptized? "I *doubt*," says Mr. W. "if any Christian church would be justified in refusing to admit him to communion *on that ground alone*." p. 34. Since he hesitates in his premises, he should not have been positive in his conclusion. Yet he finishes his essay by saying—"for any church to insist upon articles of faith, or rites of worship, as essential to communion, which they do *not* in conscience believe to be *necessary* to constitute a true Christian, is, in my view, treason against the King of saints." p. 38. Surely he ought to have proved by very cogent argument, that positive institutes have nothing to do with church communion, before he issued such a sweeping declaration as this. For on this plan, all those societies who believe baptism designed to be the appointed mode of professing Christianity, and therefore judge it requisite to communion; and

who conceive that they require it in obedience to the law of Jesus Christ, are accused of *treason!* We have heard of different sorts of treason; we have always looked upon charges of constructive treason with suspicion; but we never before heard of treason against any king, the crime of which consisted in punctual regard to his laws! Even supposing the laws mistaken, how can this offence be called *treason?* The whole of this essay has one bias; it is mainly directed against those of our denomination who plead for strict communion. They are often called *illiberal*, but we believe few of them would be guilty of such *illiberality* as the above statement exhibits.

On "the duty of inquiry," we agree with our author on the whole; and have as little fear as he has concerning the result of investigation. There is a bitterness in some men, which never did, and never will promote the kingdom of God. We do not apologize for such a temper as this; yet it will probably be found, that the church of Christ has usually had to maintain some part of the truth of the gospel against opposition. To plead the cause of truth in the "meekness of wisdom," is the duty of those who have the ability; and this involves not only the obligation which lies on *them* to inquire what is truth, but also the obligation which *others* are under to examine whether these things are so as they represent them. A litigious spirit is not the spirit of the gospel; but those who raise an outcry against controversy, either do not know, or they forget, that there is not a single sentiment which imparts consolation to their minds, that has not cost an arduous conflict.

We think Mr. Williams might have given a more complete reply than he has, to the argument for persecution from the Jewish law against *blasphemy*. Since God was the *King* of the Jewish state, blasphemy was not simply irreligion, it was *treason;* as it consisted in reviling the name of the King of Israel, and thus struck at his authority. It is manifest that no civil governor ever did, or ever will tolerate that which is a denial of his right to govern, and which at the same time is likely to set a dangerous example before his subjects. And it will be granted, that no legislator had such a right to enact a law that should punish blasphemy with death, as the *God of Israel*. That which *he* as the ruler of the people might claim, cannot be justly claimed by any *man* in any circumstances.

Those essays in the work now before us which relate to *intolerance*, bring forward a great number of facts and reasonings of the most striking kind. The intolerant *nature* of Popery is strongly displayed. The bias of the Catholic system always *was*, always *must be* in opposition to the dearest rights of mankind; and such is its structure, that this evil *cannot be eradicated*. Our objection to Roman Catholicism is not so much on account of its erroneous doctrine, as on account of its innate tendency to *slavery*. It knows not how to tolerate. *Tyranny* is its very soul. We are enemies to every thing that ought to be called persecution. If a Roman Catholic has reason to complain that he is in any respect abridged in his *religious privileges*, let him be heard, and let his wrongs be redressed. But if he wishes to have *political power*, the ques-

tion is fair, and ought to be put—How will his system permit him to use it?

Our author seems disposed to consider the charge of promoting persecution, as applicable to all parties, with scarcely an exception. The Quakers, we believe, are clear of this charge entirely; and we do not recollect that Mr. Williams affixes it on them. To these we may add the Baptists, who, we conceive, cannot be accused of having ever defiled their hands with blood. We should not have thought of saying any thing on this subject, had there not been many recent attempts made to fix a stigma upon us, by reviving the story of the bloody scenes at Munster. Mr. Williams slightly mentions it, and in a manner at which no man ought to be offended; but others have taken pains to hold it up to notice, with a design too evident to deceive any one. We recommend these persons to read certain parts of Mr. Williams's Essays; and if they are capable of receiving either reproof or instruction, they will blush, and for the future hold their peace.

It appears to us, that we are not implicated in the conduct of those who are called "the madmen of Munster;" and, therefore, in justice to ourselves, ought to repel the charge which is laid against us. We place our defence, not on the ground that the Munster insurrection began from political causes—that some of the first actors in it were Pædobaptists—and, that no party can be answerable, as a body, for the extravagant conduct of a few individuals, whose principles and practice they always condemn:—but we go farther;—we say, that there is no reason to believe that these men *were Baptists*. Had they been alive now, and were they men of character, no Baptist churches would have acknowledged them as brethren, except those who admit *Pædobaptists*. If the contrary can be proved, let whatever is truth be established. We have taken a little pains to look for evidence; and hitherto have found no reason to believe that these "German Anabaptists" adopted more than one part of our system. They did assert, that infants ought not to be baptized: thus far they agreed with us; and, also, that the only subjects of baptism were such as professed faith in Christ. But it does not appear that they admitted *immersion* to be the only mode in which baptism should be administered; and without this, they could not be called *Baptists*. The manner in which Calvin opposed the Anabaptists of his time, in his Institutions, clearly shows, that the point in debate had nothing to do with the mode of baptism. It is inconceivable that he should have written as he did, had his opponents contended that sprinkling was *not* baptism. We have consulted the writings of Luther on this subject, and have found reason to make the same remark on them. Dr. Featley, who confesses that he dipt his pen in gall, and whose impotent fury, in his "Dippers dipt," has often amused us, asserts, that the fortieth article of the "Anabaptists' Confession, (printed in 1644,) and which relates to "the way and manner of dispensing" the ordinance by immersion, "is wholly soured with the new leaven of Anabaptisme; I say the *new leaven*, for it cannot be proved, that any of the ancient Anabaptists maintained any such position." *Dippers dipt*, *p.* 187, *ed.* 1645. We feel no disposition

to rely on his historical accuracy, but as he had taken a great deal of pains to render the "Anabaptists" odious, and had detailed the Munster affair at great length, it is manifest, that could he have added the additional reproach, that they practised immersion, he would gladly have done it. Each of the above considerations possess some force, and altogether render the argument in our view very strong, that those engaged in the insurrection at Munster were *not* Baptists. If they *were*, how singular it is, not only that their practising immersion should not be *alleged*, but that it should even be *denied*. In addition to the above, Dr. Gill adduces direct evidence from Meshovius, that the "German Anabaptists" *sprinkled* those who applied to them for baptism.* We might easily extend our observations, but we prefer leaving the subject to the good sense and candour of our readers.

RESTRICTION ON WORSHIP IN JAMAICA.

To the Editors of the Baptist Magazine.

My mind was much affected on hearing that a law had passed the House of Assembly in Jamaica, imposing heavy fines, or six months' imprisonment, on all persons who should assemble for religious worship after sun-set.

As I have always found the weekly prayer-meetings, held by the church to which I belong, have a tendency, under the blessing of God, to revive and keep alive a sense of divine things on my heart, I could not help thinking of the worth of my privilege, and how sad a case it would be, if I was deprived by any human power of these blessed means of grace. Will you permit an individual, through the medium of your Magazine, earnestly and affectionately to entreat all our friends, ministers, and people, to lay this matter to heart—let us, in our secret, our social, and in our public devotions, remember our poor afflicted and oppressed negro brethren, and while we reflect, that on the side of the oppressors there is power, let us fervently implore that He, who is higher than the highest, would undertake for them; and let us not forget that the God we serve, can easily break the rod of the oppressor, or so comfort and support his people, that they shall be able to bear it till he sends deliverance.

While we are seeking the assistance of the Almighty, I trust our Missionary Society will do all in their power to counteract this great evil; and, among other things, send out a good supply of suitable books, and embrace every opportunity to promote the teaching of the natives to read the scriptures, that the knowledge of divine truth may no longer lie buried in ignorance and darkness.

If this feeble attempt to produce a spark should, under the Divine blessing, be blown up into a flame of pure devotion, I shall greatly rejoice, in the sure and certain hope, that praying breath will not be spent in vain.

A DEACON.

London, Mar. 18, 1817.

* See his Divine Right of Infant Baptism examined and disproved. Sold by Button & Son, Price 6d. See, also, Stennett's Answer to Russen. p. 243.

Juvenile Department.

HISTORICAL ESSAYS.

No. III.

The Introduction of Christianity into Britain.

Were it within the reach of human exertion to induce a habit of impartial thinking, it would be conferring one of the greatest blessings on the youthful mind. While the far greater number of mankind suffer the early part of life to pass away in thoughtless ease, or ruinous pleasure, happily there are those who improve this invaluable period by diligent observation, prudent inquiry, and useful meditation; and who already find, "that wisdom's ways are ways of pleasantness, and all her paths are peace." Such highly favoured individuals, contrasting the present state of society amongst us with what is said of former periods, may very naturally ask, to what cause or causes may so important a change be attributed?

Though so much of the ancient history of this country is unknown, yet it is a gratification that we are in possession of sufficient information fairly to reply to so interesting a question: but, in the day in which we live, though more were lost, it would, perhaps, be possible to return an answer even beyond a mere probability: for it may be asserted, that there is but *one cause* to which it can be justly ascribed.

Examples are multiplying of the most effectual method of civilization in individual and national character. To what are we indebted for the delightful accounts occasionally transmitted from South Africa and India? What is best adapted to reform and instruct the rude inhabitants of those countries? Leaving those distant regions for examples less remote, what has begun to meliorate the condition of that long-neglected, though sister-country—Ireland? What has begun to show the needless, the ridiculous rites, of so sinful a superstition as there prevails; and to expose the criminal penances of those habitations of cruelty?* It is the same cause that frequently transforms the character of one and another around us; it is that which we have seen, and which we continue to see, induce industry where laziness was conspicuous; a love of virtue, where vice was habitual: piety, where infidelity disgraced; and a successful love of study, where thoughtlessness and ignorance reigned. It is that which converted a hardened malefactor into a humble penitent, a sincere persecutor into an equally sincere apostle. It is a cordial reception of Christianity, that most admirable of systems—that divine blessing to man!

"God is love" is a beautiful scriptural declaration, illustrated in every book of the divine oracles, and confirmed by the connected events of providence and grace. Purposes of mercy towards rebellious man, we are informed, eternally occupied the mind of God; and more than an intimation of them was graciously given to the first human sinner. The typical dispensation that succeeded, with the whole tenour of the prophetic writings, unfolded them; and the advent, the incarnation, the death, the resurrection, and ascension of Immanuel, formed a lustre of evidence which none but the wilfully ignorant, and the awfully obdurate, could resist; for angels rejoiced in the facts, singing, "Glory to God in the highest, and on earth peace, good-will toward men;" and they ever desire to look into such wonderful things. "Go teach all nations, baptizing them in the name of the

* Let the reader peruse the interesting narrative of the conversion of the Harts, recently published by the Baptist Irish Society.

Father, and of the Son, and of the Holy Ghost," said the Saviour after he had risen; and his apostles with cheerful feet obeyed. "And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come;" and this was remarkably verified, by the laborious exertions of the servants of Christ before the destruction of Jerusalem, (which happened A. D. 71,) to which the latter part of the quotation—"the end," is considered to refer.

The frequent hostile visits of the Romans to this country, and their progressive success in subduing it, opened increasing intercourse between them and the Britons; of which different classes availed themselves, according to the various motives that actuated them, and the diversified pursuits in which they were engaged. The early converts to Christianity, whose zeal was so resplendent, could not but hear of the delusions of Druidism, and the love of Christ, as well as his command, would constrain the attempt to dispel them.

As the records of those times are imperfect, we cannot be surprised that so little is known of the *first visit* to this island for so interesting a purpose; and as the tribes into which the inhabitants were divided were so numerous, among many of whom there was little or no intercourse, we need not wonder that traditions should vary as to the first preacher of the gospel among them: the probability is, that Christianity was propagated in different parts of the island by various individuals; and, at each place, the preacher would be considered as the first apostolic visitor to the country. This honour has been assigned to Joseph of Arimathea, Pomponia, St. Paul, St. Peter, Aristobulus, and Augustin, but we are certain the last-named individual has no claim to such a distinction, whatever the friends of popery may urge. He may have introduced many of the lamentable errors of that superstition, and have been the first to propagate something like Christianity among *the Saxons*, who had possessed themselves of the northern parts of Britain. The mission of this man is connected with a circumstance that deserves to be mentioned, as it evinces what serious consequences may result from an apparently trifling occurrence; while it demands our gratitude, that, though our forefathers were exposed for sale as slaves at Rome by their conquering enemies, no weapon formed against us has been allowed to prosper; and, although we blushingly own, that for years we trafficked in blood, yet we are now distinguished as abolishers of the slave trade wherever our influence can reach.

About A. D. 584, as Gregory was passing through the streets of Rome, he was struck with the appearance of some beautiful youths, who were exposed for sale: finding they were heathens, he exclaimed, "Alas, alas, that men of so fair a complexion should be subject to the prince of darkness." He inquired the name of the nation from which they came, and was answered, they were named Anglè. He replied, "Rightly are they named *Anglè*, for they have the beauty of *angels*, and should be companions of *angels* in heaven." Hearing that the shire to which they belonged was called Deiri, (a part of the kingdom of the Northumbrians,) he added, "Well are they called Deiri, because they are delivered De irâ Dei from the wrath of God." He asked the name of their king, and being answered it was Ælla; "It is fit, then," said he, "that *hallelujah* should be sung in that land, to praisè the Almighty Creator." So touched was Gregory with this supposed auspicious circumstance, that he at once obtained leave of Pelagius II. and began his journey to Britain; but was recalled at the tumultuous request of the people, who were immoderately attached to him, and Augustin was sent in his stead.

The insinuation that the Britons were idolaters till the mission of this man, which did not take place till the sixth century, is ably confuted by Dr. Adam Clarke, in his admirable Missionary Address, to which publication we are principally indebted for the information of this paper, by reference to several *monk-*

ish historians, who allow ecclesiastical councils in Britain in the *fifth* century. The St. Alban's Council, A. D. 446; the Britannic Council, A. D. 449, held partly to consider the incestuous marriage of king Vortigern with his own daughter; the Cambrian, convened A. D. 465, for electing Aurelius Ambrosius king of the Britons; the Britannic Synod, held A. D. 512, for electing Theliaus bishop of Llandaff; the British Convention, A. D. 516, composed of all the archbishops, bishops, abbots, and clergy, for the coronation of king Arthur; the Menevensian Synod, held A. D. 519. Besides which, there were three British bishops present at the Council of Arles, A. D. 314; and it is considered several were present at the Council of Nice, 325; and at that of Arminium, 359.

The learned writer already mentioned well observes, that we may safely listen to tradition, when its voice has been "strong, unvarying, and continued;" and of this description is that which attributes the first promulgation of the gospel to Joseph of Arimathea, which we give in Dr. Clarke's words: "About 63 years after the incarnation of our Lord, and 30 after his ascension, Joseph of Arimathea, who had buried our Lord's body in his own tomb, was furnished by Philip the Evangelist with eleven disciples, and sent into Britain, to introduce the gospel of Christ, in place of the barbarous rites of the Druids. These holy men, on their landing, applied to Arviragus, a British king, for permission to settle in a rude and uncultivated spot called *Ynnwytryn* by the British, Avalonia by the Romans, and *Glæsting-byrig* by the Saxons; and is still known by the name of *Glastonbury*. Their petition was granted, and twelve hides of land were assigned for their support; and the place is, to this day, denominated the *twelve hides of Glaston*. Here, according to this tradition, the standard of the cross was first erected; and a chapel made of *wicker-work* was the first church of God in Britain!* This opinion appears to have been received in the time of Henry II. who, in a charter, A. D. 1185, for rebuilding Glastonbury church, styles it, "the mother and burying-place of the saints, founded by the 'very disciples of our Lord.'"

Pomponia, wife of Plautius, a Roman general, who commanded in Britain A. D. 45, was, in all probability, a Christian lady. She was very likely to use the powerful influence of her sex, as far as it extended, for the instruction of the deluded disciples of Druidism. She, with Claudia Ruffina, says Mr. Ivimey, in his History of the English Baptists, are supposed to be of the saints that were in Cæsar's household, mentioned in the epistle to the Philippians, iv. 22.

Respecting St. Paul, Clement, who was his contemporary and fellow-labourer, says, "That he was a preacher in the east and west, that he had taught the whole world righteousness, and travelled even to the *boundaries* of the west." Whether from these last words, Britain or Spain is intended, is a disputed point. Bishops Stillingfleet and Newton understand it of Britain. The latter writer remarks,* "Our ancestors of this island seem to have lain as remote from the scene of our Saviour's actions, as almost any nation, and were a rough, inhospitable people, as unlikely to receive so civilized an institution as any people whatever; but yet there is some probability that the gospel was preached here by St. Simon the apostle; there is much greater probability that it was preached here by St. Paul,† and there is absolute certainty that Christianity was planted in this country in the days of the apostles:" in confirmation of which, the authorities of Eusebius and Theodoret are cited. "St Paul himself," adds Bishop Newton, "speaks of the gospel being come into all the world, and being preached to every creature under heaven;‡

* See Dugdale's Monasticon, vol. 1.

* Dissertation xviii.

† St. Paul is thought to have been born two years before Christ, and in an homily of St. Chrysostom, is said to have lived 68 years.

‡ Col. i. 6, 23.

and elegantly applies to the lights of the church, what the psalmist* said of the lights of the heavens, 'Their sound went into all the earth, and their words unto the ends of the world.'"†

That Christianity was very early known in this country, is proved by Dr. Clarke, from the following authorities: Tertullian, who flourished nearest the *apostles*, about the middle of the 2d century, on the above words of David says, "In whom have all the nations of the earth believed but in Christ? Not only Parthians, and Medes, &c. &c. but also all the boundaries of the Spaniards, all the different nations of the Gauls, and those *parts of Britain* which were inaccessible to the Romans, are become subject to Christ." Origen, who flourished about A. D. 220, asks, "When before the advent of Christ, did the land of *Britain* AGREE *in the worship of* one God?" St. Athanasius, in his *Apologia contra Arianos*, written about A. D. 350, mentioning his trials before the Council of *Sardis*, at which there were more than 300 *bishops* present, expresses, "from the provinces of Egypt, Lybia, &c. the Spanish, Gallic, and *British* territories." From which it is evident, there were churches, and their bishops were of sufficient consequence to be cited to this grand and important council. St. Chrysostom, who flourished about A. D. 400, speaking of the spread of the gospel, says, "In every place altars are erected, among the Romans, Persians, Scythians, Moors, Indians; what shall I say, even beyond our habitable world: for the islands of *Britain*, which are situated beyond our sea, in the very ocean itself, have felt the power of the word: and even there, churches are built, and altars are erected."

Well, youthful reader, our limits admonish us to leave this interesting subject: Christianity has been introduced into Britain, multitudes in heaven, and thousands on earth, are praising God for the event. But the great question is, has it been introduced into your heart by the power of the Holy Spirit? Our land is called a Christian country, and too many launch into eternity buoying themselves up by so vain a consideration. As it was formerly said, all are not Israel that are of Israel, so may it be truly added, all are not Christians that are called by that name. How inexcusable will be your condition, if it should be found that divine mercy has been published in vain in your hearing! God himself says, "My son, give me thine heart." The holy apostle adds, in which your pious friends heartily join, "I pray you, in Christ's stead, be ye reconciled to God." Should this be your happiness, you may meet, in glory, many a converted disciple from druidical superstition; and, perhaps, some remote progenitor, who often with emotion prayed, Lord bless my children, and my children's children, to the remotest posterity.

H. S. A.

* Psalm xix. 4. † Rom. x. 18.

ASTRONOMICAL *OCCURRENCES* FOR MAY.

Our juvenile readers must doubtless have had their attention excited by the planet Venus, which has adorned the western part of the heavens during the evenings of the last four or five months. On the third of April she was seen among the Pleiades; and there had indeed been some expectation that on that day she would eclipse *Asterope*, one of the more northern stars of that remarkable cluster. This eclipse, however, if it really occurred, was a few hours too early to be seen in England, as in the early part of the evening the planet had advanced some distance beyond the star. But Venus is now fast approaching the sun, which she will pass on the 21st. At the beginning of this month, however, she will form a very interesting object for contemplation, not only in the evening but at midday, to those who are provided with a good telescope, and an equatorial stand, to enable them readily to find the planet, and to trace her with facility as she traverses the heavens. The fact is, that she is now in the most interesting part of her orbit,

being nearest the earth, and forming a crescent, like the moon a few evenings after the change. But she must be sought in the early part of the month, as the crescent she forms is rapidly contracting itself, and as she will also soon be lost in the effulgence of the sunbeams.

The planet Mercury may also be seen on some of the evenings of the present month, as his greatest elongation on the eastern side of the sun happens on the 19th. The place of the heavens in which he appears, will be pointed out by the moon on the evenings of the 17th and 18th, as she passes him on the morning that intervenes between those two evenings.

On the 16th there is an eclipse of the sun, but owing to the moon's south latitude, it will be invisible in this country.

On the 30th, at eleven minutes after three in the afternoon, the moon will exhibit an appearance similar to that which she assumes just before a lunar eclipse. This dusky appearance on one of the limbs of the moon, will be occasioned by the earth's shadow passing so very near that luminary, as sensibly to affect her by the penumbra. As the moon, however, will not be risen at the time, the phenomenon will not be observed in this island.

J. F.

Obituary.

MISS CHRISTIANA CLARKE.

The subject of this account was born January 20, 1803. She was the youngest daughter of the late Mr. Edward Clarke, of Pentonville, near London, who was the son-in-law of the Rev. William Smith, formerly pastor of the church in Eagle-street. She was educated in a religious manner, and, with her parents, regularly attended for some time the ministry of the late Rev. A. Austin, at Elim-chapel; and for the last six or seven years that of the Rev. Thomas Smith, at Hatton-chapel, and afterwards at Trinity-chapel. She was taught to revere the word of God, and, having formed a strong attachment to it, she committed a considerable portion of the sacred volume to memory. She was very fond of religious books, and particularly of the "Divine Emblems" of Mr. Quarles, which she often read with delight. The gaiety of her disposition, and some parts of her deportment however, contributed to inspire the minds of her friends with fears for her spiritual welfare; for although, when conversed with, she displayed a concern for her best interests, yet she was not permanently impressed with the importance of religion, until Jehovah visited her with affliction. About twelve months before her decease, symptoms of disorder began to appear, which however did not create much uneasiness for a considerable time. In the month of June, 1816, her father died in the faith of the gospel; and, shortly afterwards, she accompanied her mother to her aunt's in Berkshire, where she remained after her mother's return to London. About the month of October her illness greatly increased, and she was unable to attend the house of God, from which she was a considerable distance. Consumption began its dreadful ravages, and was soon afterwards attended by the dropsy. Her indisposition, and the death of her father, had made a deep impression on her mind. Combined with these, her absence from the means of grace and her friends in London, and the prospect of death, tended to augment her distress. She bitterly lamented the misimprovement of her privileges: upon this subject she has observed, that when in a place of worship, she

did not reflect upon what she was hearing; and that her heart was, like the eye of the fool, in the ends of the earth. She felt now the value of the gospel ministry, and was anxious, if she should return to London, and could by any means be conveyed to Trinity-chapel, to hear Mr. Smith again; but her desire could never be realized. She was frequently unable to obtain rest in the night, and in these dreary seasons, her reflections were painful and distressing. Her sins were brought before her view, and she was led by the Holy Spirit to view herself as an helpless sinner—she cried for deliverance—she fled to Jesus Christ for salvation, and obtained relief. She did not then seem to fear death, and expressed a hope, that if she should not meet her relations again in this world, she should meet them in glory.

Her disorder in the meantime increasing, she was removed from the country to the house of her brother in London, where she arrived with great difficulty about five weeks before her death. Though she appeared to have an extensive acquaintance with the way of salvation, yet her mind was much depressed on account of sin, and with fears that she was not interested in Christ. She anxiously inquired, "What must I do to be saved?" and "will Christ save such a sinner as I am?" She said, that she was indeed a great sinner, and that no one knew the extent of her wickedness but God and herself. Her eldest brother endeavoured to describe the exceeding riches of the grace of God, and the willingness and ability of Christ to save all that come unto God by him. By conversations similar to this, and by the recollection of various passages of scripture which were impressed on her mind, such as "Come unto me all ye that labour and are heavy laden, and I will give you rest"—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God;" and the declaration of Christ to the thief on the cross—"To day shalt thou be with me in Paradise," she obtained peace and consolation. The enemy of souls appears afterwards to have harassed her, but a discourse delivered by the Rev. Thomas Smith a considerable time since, which she well remembered, from 1 Peter, v. 8, enabled her to resist the insinuations of the enemy, and she rejoiced greatly in the idea, that this roaring lion could only devour those whom he was permitted to devour. From this time Satan was not allowed to disturb her tranquillity, and for the last three weeks she enjoyed much of the presence of God, and afforded the brightest evidence of her interest in the Redeemer.

Her faith in the Son of God was strong and decided. One of her sisters having brought to her a little book which she had often read, called "The Shepherd and his Flock," she pointed to the frontispiece, which represents the Saviour in the character of a shepherd guiding his sheep through a narrow path which terminates in glory, and carrying a lamb in his arms; and observed, "I am weak and feeble like that lamb, but Jesus carries me in his arms." She frequently repeated these lines—

"Come children 'tis Jesus that calls,
The voice of your Saviour obey:
'Tis Jesus invites you to come,
No disciple shall turn you away."

One evening, when she was supposed to be asleep, she suddenly began to sing Hallelujah; and afterwards a part of the hymn which begins with "Come ye sinners poor and wretched," although through weakness she was compelled to stop for breath at almost every word; and when she came to the words—"Jesus ready stands to save you," her countenance sparkled with celestial joy, and she said she could almost see Jesus in his glory. Having such faith, and feeling such joy, her affections soared above the world, and she was happy in the prospect of departing from the present to a better state of existence. She used to repeat, with peculiar emphasis, these lines,

"There's nothing here deserves my joy;
There's nothing like my God."

Her patience and resignation un-

der very severe sufferings was remarkably prominent, and was admired by her friends; but she was afraid that she was impatient, and expressed her hope that if she was, the Lord would forgive her.

She earnestly requested that the Rev. Thomas Smith might preach a discourse on her death, in order that other young persons might see the goodness and compassion of the Saviour. She chose as a text that memorable invitation of Christ, "Come unto me all ye that labour and are heavy laden, and I will give you rest;" observing that she was heavy laden with sin, and that Christ had not only said, "I will," but that he *had given* to *her* rest. The hymns which she selected, for the purpose of being sung on the occasion, and to which she was much attached, were those which commence with these lines, "Come ye sinners, poor and wretched;" "Hosanna to Jesus on high;" and "Vital spark of heavenly flame."

She was very desirous of leaving this world of sin and sorrow, and frequently said, "I long to go to Jesus, and to my heavenly Father; I long to depart, and be with Christ; Come, Lord Jesus, come quickly." When her relations wept, she said, "Do not weep for me, but rejoice; if I had voice I would sing with you a song of joy, because I am going to my Father." She anxiously inquired for the appearance of symptoms indicating the near approach of death, and when she heard of any she was glad, and would observe, "I hope it will sooner take me to Jesus." Latterly, her anxiety to depart increased, and she requested her youngest brother, the day before her dissolution, to pray for her departure. Convulsions shortly afterwards seized her frame, and when she recovered from each, she turned her anxious eyes to the clock, and inquired, "How long will it be?" At length in the evening of Monday, 3d of March, 1817, having recently entered the fifteenth year of her life, and after having just recovered from a convulsion, her ardent desires were granted, and her happy spirit, bidding adieu to all terrestrial things, mounted to the realms of bliss.

Her death was improved by the Rev. Thomas Smith, agreeably to her request, at Trinity-chapel, on Lord's-day, March 16, before a very crowded audience. May this memoir be rendered beneficial to many. E. C.

Stepney.

SUDDEN DEATH.

Mary Barnes was the wife of Christopher Barnes, one of the deacons of the church at Accrington, near Blackburn, Lancashire; and died very suddenly about midnight, January 27, 1817, in the forty-eighth year of her age. She has left an aged mother, an afflicted husband, and seven children, to lament her loss.

On the above-named day, she attended to the business of her family as usual; and having previously washed, she was preparing to bake, and had made some progress in it, when a pain in her head, with which she had been more or less afflicted through the day, became so violent, that she was obliged to desist, and resign it to a neighbour, at whose house she then was. When she had sat a few minutes, she went home, and her husband, who had just returned from his work, on seeing her so unwell, but apprehending nothing serious, proposed that she should get a little tea, and go to bed. She at first objected, alleging as her reason the extreme pain which she suffered. When the tea was prepared, however, she took a single cup. The pain in her head became more violent, and as if in the agonies of death, she exclaimed several times, with great earnestness, "Lord Jesus have mercy on me, have mercy on me." She however had still as much strength and self-possession as enabled her to retire to bed without assistance. Her husband, who accompanied her up stairs, continued with her a short time, during which she had a kind of fit, and beat violently with her hands. In a few minutes, however, she was composed, and seemed easier, and having an engagement to meet a friend on business relating to the church, he left her, charging his daughter,

if her mother should have another attack, to send immediately for a neighbouring apothecary: this was about eight o'clock in the evening. He had scarcely left home, when she had another fit, and beat again violently with her hands. The doctor was immediately sent for, who came with the messenger, and met her husband at the door, on his return home. On being asked respecting the nature of her complaint, she rubbed her forehead with her hand; and when her husband seemed anxious that she should speak, she seized his hand with a firm grasp, but said nothing. The doctor proposed bleeding, but she seemed very unwilling to undergo the operation; she was, however, bled, and afterwards seemed much easier, and disposed to sleep.

Several of the neighbours being in the house, some of them proposed sitting up with her; but her husband fancying she was better, and still apprehending nothing serious, declined their friendly offer. One of them, however, said she would step in again before she went to bed.

The neighbours having gone home, and being prevented by the bustle of the evening from attending to family worship earlier, our friend called his children up stairs, and one of them having read the 40th Psalm, he prayed. After this, fancying his wife was so much easier, and disposed to sleep, he went to bed, and fatigued with the labours of the day, he was presently asleep. The rest of the family, excepting one daughter, went to bed also. It was now somewhat more than eleven o'clock. The individual before referred to, stepped in again, according to promise, and going quietly up stairs to the bed-side, she was struck with terror by an alteration in the countenance of the deceased; and fearing, though she wished not to believe, that her friend was dead, she hastened, with trembling steps, to call in another neighbour, who accompanying her up stairs, found their friend a *lifeless*, though not a *cold* corpse. By their whispers they awaked the bereaved husband, and on seeing the countenance of his wife, he instantly sprung from the bed, and violently pacing the room, he exclaimed, *She is dead—she is dead—she is dead!* His feelings may be conceived.

Thus, by a few hours' pain, was our sister severed from her family, her friends, and the church on earth, and her happy spirit transmitted, we trust, to the society of the church of the first-born, whose names are written in heaven. Her death was improved in a sermon from Job, i. 21, (a text chosen by her afflicted husband, as expressive of his feelings, in reference to his trying bereavement,) on the Lord's-day, Feb. 9; when a crowded audience attended, and it is hoped many heard to profit.

Mary Barnes had, from her infancy, been a constant attendant on the worship of God, and the preached gospel; and like many in similar circumstances, her feelings and convictions on the subject of personal religion were of such a nature, as precluded the distinct remembrance of the period when, or any one circumstance by which she was brought to a saving acquaintance with the way of peace.

In 1811, however, on her elder son being proposed as a candidate for baptism and church-fellowship, she was so much affected, that she could delay no longer, and having previously given a satisfactory account of her religious experience, she was baptized in company with her son and another individual, on the 18th of August in that year, and added to the church.

In the course of the evening before her death, being Sabbath, they sung together the 75th hymn, book ii. Dr. Watts, in which she seemed to take great interest.—In singing the words,

"Millions of years my wond'ring eyes," &c.

Her husband observed her countenance to assume an unusual brightness, and she seemed to have forgotten all her anxieties, and to be wholly engaged in the contemplation of that eternity to which she was so near. Little did she think that in thirty hours she would be called to see her Saviour in all his beauty, and to join in the song of eternity, "Hallelujah! worthy is the Lamb!"

What is our life? It is even a vapour that appeareth for a little time, and then vanisheth away. "Be ye, therefore, ready, for at such an hour *as ye think not* the Son of man cometh."

J. J.

Accrington, March 21, 1817.

REV. W. H. ROWE.

Died, April 15, Mr. Rowe, of Weymouth. It is with deep regret we record this painful event. As a minister of tried character, of extensive literature, and a good preacher, his removal from the church of God is a public loss. Mrs. Rowe is left with *four young* children unprovided for, to mourn this bereavement. On their behalf we appeal to those in our congregations who can assist the widow and the fatherless, and trust it will not be made in vain. The following ministers will receive subscriptions for this afflicted family, which it is proposed to secure in trust for their use:

Rev. J. Ryland, D. D. Bristol; Rev. J. Saffery, Salisbury; Rev. T. Griffin, and J. Ivimey, London; Rev. T. Price, Falmouth; Rev. Dr. Steadman, Bradford; and the Rev. Moses Fisher, Liverpool.

MARY ERSKINE.

On the 15th of April, died, in George-street, Edinburgh, Mary Erskine, eldest daughter of the late Dr. John Erskine, of Carnock, one of the ministers of Edinburgh, and spouse of Dr. Charles Stuart, of Duncarn.

She was born on the 2d of March, 1750; married on the 29th of October, 1773; and during at least 48 years of her life, manifested her belief of the gospel, by doing justly, loving mercy, and walking humbly with God.

She died from acute inflammation of the chest, on the morning of the ninth day after she was attacked by it; and though greatly oppressed, and unable to speak much, yet by words and deportment sufficiently showed that she held fast the confidence and the rejoicing of hope firm unto the end. We hope to be able to give a fuller account, perhaps, hereafter, of this excellent person.

REV. THOMAS PRICE.

Died, lately, the Rev. Thomas Price, for many years past the worthy pastor of the Baptist church at Yoevil, Somersetshire.

AFFECTING ACCOUNT

OF THE

DEATH OF MR. WEDDERBURN,

Pastor of the Baptist Church in the 66th Regiment.

(See P. A. Vol. vi. p. 105.)

Communicated in a letter from Mr. Archer, a pious soldier, to Mr. Moore, of Digah.

"On the River, July 3, 1816.

"My dear Brother Moore,

"Yesterday I was ruminating in my mind what a pleasing account I should have to send you. All things had worked together for our good: no accident happened since we commenced our journey. A glowing zeal and delight in the ways of the Lord seemed to animate the hearts of all our brethren. Alas! what short-sighted mortals are we!

Before the sun which rose yesterday went down, we received the account that our dear brother Wedderburn had met with a watery grave. I know not what to say, nor how to proceed. You, my dear brother, will better enter into our feelings, than we can describe them. We weep, but not as those without hope: the thought of one day meeting him to part no more, subdues all inordinate sorrow, and it is that which enables us to bear temporal separations with fortitude. The night before, he conducted worship with peculiar delight, and gave us a most awakening exhortation from God's words to the children of Israel in the wilderness, "I am the Lord thy God, that brought thee out

of the land of Egypt, and out of the house of bondage." After the service, I had a short conversation with him, and bade him good night, little thinking I should see him no more in the flesh. About four o'clock in the afternoon, he was speaking to brother Hunbury, who was in the boat with him, about dying in the field; he then went below to put away his things, and while there, the storm came, and upset the boat. All the rest got out safe, with the loss of their things. He is gone, my brother, to sing redeeming grace. A man he was that walked near to God. He was the first fruits of our little church, and our Father saw fit, in his wise dispensation, to take him to glory first. May we be found ready, with oil in our lamps, when the master shall come. In the evening, I endeavoured to speak from, "Prepare to meet thy God." My heart was too full to say much. I am sorry, and yet rejoice. I feel more than ever the force of your words, "Nothing but living close to God, and continual watchfulness and prayer, will ever do." Much of his presence have I experienced, whose love is better than life; and the Christian-like walk of my dear brethren has not a little strengthened me in my journey to the heavenly Canaan. I trust that we shall be enabled to press forward, and never disgrace that good profession which we have made before many witnesses. The brethren are, in general, most comfortably situated: we have met every evening as yet, but one, and such earnest prayers for his presence, and fresh supplies of grace, it would have done your heart good to have been present. This part of my letter I know will be pleasing to you; and concerning the former part, what shall we say, but, thy will, O Lord, be done. The brethren unite in sending their Christian love to you, your partner, and little ones, and to all the brethren in Dinapore and Digah. Remember me affectionately to my dear brethren Stoles, Johnston, and Flatman. To the brethren of the 24th, remember us all. I shall conclude this imperfect letter, with begging all your prayers; assuring you, that you have ours. The God of peace be with you, my dear brother, to bless you, and do you good; directing you in all your undertakings, for our Redeemer's sake. Amen.

I remain,

Yours most affectionately,

JOHN ARCHER."

Mr. Moore, after copying the above, and some other letters from the pious soldier, remarks, "I observe, from some publications, that we are complained of for baptizing Christians a second time. It would be useless to tell such persons, that, with the exception of a very few, these were not Christians when we first knew them, unless they were Christians while they were drunkards, swearers, blasphemers, &c. I have baptized, since March, *nineteen* of His Majesty's 66th regiment, and not one of them, a year or two ago, knew much more of Christianity than a heathen. Eleven of them professed to be my own children in the faith, and the rest were called through the instrumentality of my brethren. There are now several more, both in the Artillery, and in the 24th regiment, that has just returned to Dinapore, waiting for the ordinance of baptism, who all profess to have received their first serious impressions from the Baptists; indeed this has been the case with all that we have baptized. That we baptize Christians is true, that is, we wish to baptize no others: nor do we wish to judge or censure those who act on a different plan, to their own Master they stand or fall. We know many of them are in deed the servants of the Lord, and we cordially love and esteem them for Christ's sake, and for their own sake; and in every thing, but in their uniting the church with the world, we wish them success, in the name of the Lord."

Review.

The Catechist's Assistant; or, a short Introduction to the Knowledge of the Christian Religion, &c. Oxford, printed for the Author: and sold by W. Kent, High Holborn; Williams & Co. Stationers'-court; and Button & Son, Paternoster-row. Price 6d.

As the present age is particularly distinguished by the efforts which are made to promote the cultivation of the youthful mind, we deem it no unimportant part of our province to direct the attention of parents, and the conductors of Sunday schools, to those publications which promise them the most valuable assistance. On an examination of the work before us, we feel it our duty most cordially to recommend it to all who are desirous of "teaching the young idea how to shoot," and, at the same time, of imbuing the tender heart with the pure and heavenly principles of the religion of Jesus Christ.

It appears from the preface, that the author is a parent who has laudably employed the little leisure his professional engagements occasionally admitted, in the instruction of his own children. His affection for them has led him to adopt a style of address peculiarly tender and pleasing. His knowledge of the first operations of the mind, has enabled him to express his ideas with very great simplicity. Aware of the importance of fixing the attention, and inducing habits of close reflection, he has subjoined to each lesson a series of questions, involving in an answer to them a complete knowledge of what had been read; and, above all, having his own mind deeply impressed with the reality and importance of religion, he has aimed, we think successfully, to give children a rational, consistent, and sublime view, of those subjects which are connected with their highest interests. If we are not greatly mistaken, the generality of teachers, while communicating their instructions from this little work, will find their own minds both interested and improved.

Gumal and Lina; or, the African Children: an instructive and entertaining history, designed chiefly for the use of young people. Translated from the French, by S. B. Moens. 2 vols. 12mo, plates. Darton, Boosey, Hatchard, and Hamilton.

The design of the ingenious author was to lead the youthful mind into an acquaintance with the existence, attributes, and providence of God—the history of the Bible—the peculiar doctrines and precepts of Christianity—and in general, whatever is comprehended in personal and social duties. All this he has done in a very enchanting manner, by introducing pictures of African scenery—fictitious tales told with much pathos—and familiar dialogues concerning the principal facts recorded by the four Evangelists.

This work was written originally by "the pious Lossius of Erfurt, the great friend of children in Germany." Repeated editions of various translations have been circulated in most countries of Europe.

The present translator informs us, that he has followed even in preference to the original, the French translation by the Rev. J. L. A. Dumas, of Leipsic, because he has therein shown the practical utility of the doctrines of Christianity in every circumstance of life, and has enlarged on the moral part of the work more than the author himself had done.

Many important hints are suggested to the judicious reader, which may assist him, if he be a parent or a teacher, in the difficult and delicate task of training up children in the nurture and admonition of the Lord. Those who preside in our schools will permit us to remind them, that if pure and undefiled

religion be not taught, they incur a very heavy responsibility in the sight of God and man.

The Abode of Wisdom, exhibited in a series of Letters from Miss Truth to Miss Attentive. By the Author of the Shepherd and his Flock. 12mo. 3*s.* 6*d.* pp. 224. Gale and Fenner.

MUCH valuable matter, we admit, may be found in this little volume. The writer is an admirer of Dr. Hawker, as we infer from p. 113, where he speaks of "the Doctor's Christian eloquence and erudition." We are surprised that any man who is not destitute of good sense, should exhibit in a long note a distinction between the *natural* fool—the *moral* fool—and the *spiritual* fool!! p. 122. Speaking of the unconverted sinner, he says, "he is also without strength, possessed of no *moral* nor *natural* ability to approach the King of Zion." But neither logical nor theological accuracy is to be expected here. The author maintains, that Jesus "has for ever silenced the clamours of the law." p. 173. And in another place, when speaking of the believers' "deliverance from the law," he says in a note, "By this phrase, Miss Truth must be understood to mean their deliverance from the judicial, authoritative claims of the law, not their exemption from the love and practice of its precepts." p. 166.

Directions and Encouragements for Travellers to Zion, &c. By Joseph Freeston, Author of the answer to the question, "Why are you not a Socinian?" Price 6d. Button, Conder, Mann.

THE work, of which this is the first part, is to be completed in ten or twelve numbers. Though we do not agree with the writer, who appears to be a General Baptist, in his theory of redemption, we cordially wish him good success in the prosecution of his general design; and suspend our judgment respecting particular passages, till we see the whole.

Victims of Pleasure; or, Scenes in humble Life: exemplifying the evil of Fairs and of Sabbath-breaking. By the Author of the Legend of Stutchbury. Williams. 12mo. pp. 84.

The Holiday Week; or, a Christmas in Surrey. By the same Author. 12mo. pp. 40.

THESE are small publications, but of great merit. The first especially we would place in every kitchen-library for the instruction and admonition of servants; and if both be introduced now and then into the parlour, they will be found highly entertaining and useful.

The Sufficiency of the Holy Scriptures, exemplified in the Memoir of William Churchman, a poor Cripple, who never read any book but the Bible; never heard a Sermon, nor entered a place of worship. By Thomas Bingham, Minister of the Gospel at Whitchurch, Hants. 6*d.*

WE have read a review of this extraordinary pamphlet in a cotemporary journal; from which it appears, that the writer felt somewhat as we did after reading the account of William Churchman, *viz.* that as it required the exercise of *strong faith* to give full credit to the statement, so it was necessary that the writer should be a person of *unimpeachable veracity* to justify our implicit assent to the marvellous tale: the like of which was scarcely ever seen! The reviewer says, "We are glad that the author's name is affixed, as no doubt can be entertained concerning the facts narrated; otherwise we suppose, many would have looked upon the whole as a pious fraud, invented to support the credit of the Bible Society." It is the "author's name" then, it seems, that is to determine that this pamphlet is not a "pious fraud!" If we are rightly informed, William Churchman (who, though living at Overton, in Hampshire, and thirty

years of age, did not know there was a minister of Christ in England!) has been dead nearly twenty years: and therefore the "worthy" author will not be offended, if we venture to recommend it to his attention, that in the event of another edition of his pamphlet being called for, that he avail himself, if possible, of the attestation of some credible persons who were personally acquainted with Churchman, that no possible doubt should be entertained respecting the *facts* narrated.

LITERARY INTELLIGENCE.

A considerable time since, Mr. Bagster announced his intention of printing a POLYGLOTT BIBLE in one quarto volume; from that period he has been proceeding with the care so important a work required: and he hopes the expectation excited by its announcement will not be disappointed. It is a handsome book, printed with a full margin on good paper, for the purpose of MS. observations. The first Part, containing the Pentateuch, is ready for delivery. It had been considered a desideratum in literature, for the student to have a Polyglott Bible, containing the original texts of the versions used by the ancient churches, in a portable form, and at a moderate price, and the present LONDON MINOR POLYGLOTT BIBLE it is expected will fully answer these wishes. Another class of readers will be gratified by the above work being printed in four small pocket volumes, each language a complete volume, possessing this peculiar excellence, that, by the pages of each volume agreeing with every other, either two languages may be interleaved together; and thus united in one volume, will not exceed the thickness of the common pocket Bible. A fuller display of the whole work is exhibited in a Prospectus of 32 pages, which is delivered gratis, and which also details the nature of a Supplementary Volume, entitled "Scripture Harmony," being a Concordance of parallel passages, agreeing page with page with the pocket volumes.

The fifth edition is ready for publication of the genuine Epistles of the Apostolical Fathers—St. Barnabus, St. Ignatius, St. Clement, St. Polycarp, Shepherd of Hermas, and Martyrdom of St. Ignatius and St. Polycarp, written by those who were present at their sufferings; being together with the Holy Scriptures of the New Testament, a complete collection of the most primitive antiquity for about 150 years after Christ; translated and published, with a preliminary Discourse, by the Most Reverend Father in God, William late Lord Archbishop of Canterbury.

In the Press.

Pictures of War, from authentic narratives; with Reflections on the Practice of National Hostilities, partly original, but chiefly extracted from eminent writers: by IRENICUS. Handsomely printed in one volume foolscap octavo. Published by James Robertson, 7, Parliament-square, and John Fairbairn, High-street, Edinburgh; William Alexander, York; and Darton & Harvey, London.

Just published,

Ogles, Duncan & Cochran's Catalogue of Oriental and Jewish Literature, for 1817; containing an extensive collection of books in Hebrew, Chaldee, Syriac, Samaritan, Arabic, Ethiopic, Persian, Chinese, Turkish, and other languages.

Christian Essays; by the Rev. Samuel Charles Wilks, A. M. of St. Edmund Hall, Oxford, and Curate of St. Martin's, Exeter. 2 vols. 8vo. price 14s. Baldwin, Cradock & Joy, Paternoster-row; and J. Hatchard, Piccadilly.

Hymns adapted to the circumstances of Public Worship and Private Devotion. By John Fawcett, D. D. a new edition, corrected, 3s. boards, or 3s. 6d. bound, Baldwin, Cradock & Joy, Paternoster-row. Of whom may be had, by the same author,

The Devotional Family Bible, in 2 vols. royal 4to. price 5l. 5s. or on superroyal paper, price 7l.

The Gradual Conquest, (over Sin, Satan, and the World,) or, Heaven obtained by little and little: being the substance of two excellent sermons on Deut. vii. 22. Together with the employment and supposed contention in heaven, a poem. By the late Ralph Erskine, M. A. author of Gospel Sonnets, &c. price 1s.

Good News from Heaven; or, the Gospel a joyful Sound. Being the substance of an admirable sermon on Psalm lxxxix. 15, 16. By Augustus Toplady, A. B. price 9d.—Sold by G. Offor, Postern-row; T. Hamilton, 33, Paternoster-row; and L. J. Higham, 6, Chiswell-street.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Letter from Sir Alexander Johnstone, Chief Justice of Ceylon, to the Secretary of the Baptist Missionary Society; dated Columbo, October 3, 1816.

Sir,—I have the pleasure to send you, for the information of your society, copies of the proceedings which have lately been had on this island, relative to the emancipation of all children who may have been born of slave parents since the 12th of last month; from those proceedings you will perceive, that the state of domestic slavery, which has prevailed here for three hundred years, has been abolished.

As the unanimity with which the measure has been adopted by all classes of people, natives as well as Europeans, may, in a great degree, be attributed to the zeal with which the different Missionary Societies have, for some years, circulated the doctrines of Christianity among the inhabitants of the country, and as your committee may wish to know the different steps which I have felt it my duty to take since the year 1806, to bring about so desirable an object; I beg leave also to send you the copy of a letter, which I have lately written upon the subject, to some of the missionaries who reside at this place. Allow me to offer you my congratulations on the occasion.

I have the honour to be, Sir,
Your most obedient humble servant,
Alex. Johnstone.

Letter from Sir Alexander Johnstone to the Baptist Missionaries in Ceylon, Messrs. Chater, Griffiths, and Siers; dated Colombo, Sept. 20, 1816.

Gentlemen,—I have the honour to send you, for the information of your society in England, a copy of the proceedings which have lately taken place at Colombo, Galle, and Jaffna, relative to the emancipation of children born of slaves, after the 12th of last month.

It will, I am sure, be gratifying to your friends, to hear of the measure which the principal proprietors of slaves at these places have adopted. As soon as I became, in 1806, a judge of the supreme court, and a member of His Majesty's council in this island, I proposed, but without success, a similar measure. Although I was disappointed at that time, I did not despair of ultimately succeeding in my object; and I felt it to be my duty to persevere, and to make every effort in my power, to encourage the establishment in these settlements, of such political and religious institutions, as were calculated to give the natives a more rational idea than they had been accustomed to entertain of liberty and of religion, and thereby gradually prepare their minds for the abolition of that state of slavery which had prevailed amongst them for three hundred years.

With this view I went to England early in 1809; while there, I submitted to His Majesty's ministers the propriety of establishing, in these settlements, the trial by jury; and to the Bible Society, as well as to many of the religious societies, I suggested the necessity of their forming some permanent system for ameliorating the morals of the people, by enlarging their knowledge of the Christian religion. His Majesty's ministers having approved of my proposal, the trial by jury was established in these settlements in 1811; and, at my suggestion, the right of sitting upon juries was not confined in this island, as it is in other parts of India, to Europeans only, but was extended, without distinction, to all the natives of the country. The Bible, and other religious societies, having also approved of my plan, immediately began to take, and have ever since continued to take, the most active and decisive measures for extending to this part of India, the benefit of their several institutions.

I have for some time observed, with satisfaction, the change which the establishment of trial by jury, and the exertions of the several missionary societies on this island, have produced in the feelings of the people with respect to domestic slavery; and I availed myself, with pleasure, of the opportunity which the arrival of the last reports of the African Institution lately afforded me, to send to the principal proprietors of slaves the account which has been published in them of the proceedings that were had at Colombo in 1813, under the 50th of G. 3, and to recall to their recollection the proposal which I formerly made to them in 1806. The una-

nimity with which that proposal has been adopted on the present occasion, compared with the opposition which a similar proposal met with in 1806, affords a proof, which must be flattering to every Englishman, of the salutary effects which may, with certainty, be produced in a country by gradually imparting to its inhabitants some of those advantages which are derived from the freedom of our constitution and the purity of our religion, and may be instructive, as an example, to those persons whose inclinations may hereafter lead them to adopt any measures for the moral improvement of the natives in other parts of India.

As the principal proprietors of slaves on this island, have declared free all children who may be born of their slaves after the 12th of last August, it becomes the duty of every one who feels an interest in the cause, to take care that the children, who may be born free in consequence of this measure, should be educated in such a manner as to be able to make a proper use of their freedom; and it is to your society, as well as to the other missionary societies, to which the natives are already so much indebted, that I look with confidence for the education and religious instruction of all those children. I need not, I trust, add, that you may command my services in any way in which you think they may be of use, in forwarding an object which is so intimately connected with the prosperity and the happiness of a very numerous class of the inhabitants of this island.

I have the honour to be, Gentlemen,
Your most obedient humble servant,
(Signed) ALEX. JOHNSTONE.

A COPY AND TRANSLATION

OF THE

BULL AGAINST BIBLE SOCIETIES,

Issued from Rome, June 29, 1816, *by* POPE PIUS VII. *to the Archbishop of* GNEZN, *Primate of Poland.*

PIUS PP. VII.

VENERABILIS FRATER,
Salutem et apostolicam benedictionem.

POSTREMIS literis nostris polliciti sumus tibi responsum daturos, quamprimum tuis; in quibus, ad hanc Sanctam Sedem, nomine etiam cæterorum Poloniæ Episcoporum, de *Societatibus* quas vocant *Biblicis*, retulisti, et quid hac in re agere deberetis, a nobis studiose postulasti. Nos quidem multo ante id facere voluissemus; sed incredibilis curarum undique succrescentium multitudo effecit ut, usque ad hanc diem, petitioni tuæ satisfacere non potuerimus.

Horruimus sane vaferrimum inventum, quo vel ipsa religionis fundamenta labefactantur; adhibitisque in consilium, pro rei gravitate, venerabilibus fratribus nostris S. R. E. Cardinalibus, quænam Pontificiæ nostræ auctoritatis remedia ad eam pestem, quoad fieri posset, curandam delendamque opportuniora futura sint, omni adhibito studio et sollicitudine deliberavimus. Interea gratulamur tibi, venerabilis frater; teque ut par est etiam atque etiam in Domino commendamus, quod in tanto rei Christianæ discrimine singularem zelum exercueris, eamque fidei labem gravissimumque ani-

POPE PIUS VII.

VENERABLE BROTHER,
Health and apostolic benediction.

IN our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name also of the other Bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of accumulating concerns have so pressed upon us on every side, that, till this day, we could not yield to your solicitation.

WE HAVE BEEN TRULY SHOCKED AT THIS MOST CRAFTY DEVICE, BY WHICH THE VERY FOUNDATIONS OF RELIGION ARE UNDERMINED; and, having, because of the great importance of the subject, convened for consultation our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, IN ORDER TO REMEDY AND ABOLISH THIS PESTILENCE AS FAR AS POSSIBLE. In the mean time, we heartily congratulate you, venerable brother; and we com-

marum periculum Sedi huic Apostolicæ denunciaveris. Et quamquam minime necesse esse videamus festinanti stimulos admovere, cum tua jam sponte exarseris ad impias novatorum machinationes detegendas et oppugnandas; pro nostro tamen munere te, etiam atque etiam, hortamur, ut, quantum eniti viribus, consilio providere, et auctoritate possis efficere, præstes indies impensissime, apponens te murum pro domo Israel.

In hunc finem has ad te literas damus, ut nimirum insigni testimonio commendemus tuos istos præclaros conatus, et studeamus tamen tuam in id pastoralem sollicitudinem solertiamque magis magisque concitare. Interest quippe summopere communis salutis omne ope et opera conspirare, ad ea propulsanda, quæ in sanctissimæ religionis nostræ perniciem ab ejus hostibus parantur; et proinde Episcopalis muneris est, nefarii in primis consilii malitiam ad oculos, quod jam egregie præstas, fidelium ponere, illudque ex Ecclesiæ præscriptionibus pro ea, qua polles eruditione et sapientia, edicere; "*Biblia* nimirum *opera Hæreticorum impressa vetitis libris accenseri juxta Indicis Regulas* (No II and III.) *experimento autem manifestum esse, e Sacris Scripturis, quæ vulgari lingua edantur, plus detrimenti quam utilitatis oriri ob hominum temeritatem:*" (Reg. IV.) Idque eo magis pertimescendum esse in tanta temporum fœditate, quibus omni undique arte et conatu sancta impetitur religio, et teterrima in Ecclesiam vulnera infliguntur. Standum igitur est salutarii decreto Congregationis Indicis (13 Junii 1757), Bibliorum versiones vulgari lingua non esse permittendas, nisi quæ fuerint ab Apostolica Sede approbatæ, aut cum adnotationibus editæ, desumptis ex sanctis ecclesiæ Patribus.

mend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so hazardous to Christianity, in having denounced to the Apostolic See, THIS DEFILEMENT OF THE FAITH, MOST IMMINENTLY DANGEROUS TO SOULS. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and OPPOSE THE IMPIOUS MACHINATIONS OF THESE INNOVATORS; YET, IN CONFORMITY WITH OUR OFFICE, WE AGAIN AND AGAIN EXHORT YOU, THAT WHATEVER YOU CAN ACHIEVE BY POWER, PROVIDE FOR BY COUNSEL, OR EFFECT BY AUTHORITY, YOU WILL DAILY EXECUTE WITH THE UTMOST EARNESTNESS, placing yourself as a wall for the House of Israel.

For this end we issue the present letter, viz. that we may convey to you A SIGNAL TESTIMONY OF OUR APPROBATION OF YOUR LAUDABLE EXERTIONS, and also may endeavour therein still more and more to excite your pastoral solicitude and vigilance. For the general good imperiously requires us to combine all our means and energies to FRUSTRATE THE PLANS, WHICH ARE PREPARED BY ITS ENEMIES FOR THE DESTRUCTION OF OUR MOST HOLY RELIGION: whence it becomes an Episcopal duty, THAT YOU FIRST OF ALL EXPOSE THE WICKEDNESS OF THIS NEFARIOUS SCHEME, as you already are doing so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all that erudition and wisdom in which you excel; *namely*, "THAT BIBLES PRINTED BY HERETICS ARE NUMBERED AMONG PROHIBITED BOOKS, BY THE RULES OF THE INDEX, (No. II and III.) FOR IT IS EVIDENT FROM EXPERIENCE, THAT THE HOLY SCRIPTURES, WHEN CIRCULATED IN THE VULGAR TONGUE, HAVE, THROUGH THE TEMERITY OF MEN, PRODUCED MORE HARM THAN BENEFIT:" (Rule IV.) And this is the more to be dreaded in times so depraved, when our holy religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, NECESSARY TO ADHERE TO THE SALUTARY DECREE OF THE CONGREGATION OF THE INDEX (June 13th, 1757), THAT NO VERSIONS OF THE BIBLE IN THE VULGAR TONGUE BE PERMITTED, EXCEPT SUCH AS ARE APPROVED BY THE APOS-

Speramus sane avitæ religionis argumenta, in hisce etiam turbidis rebus, Polonos præbituros fore luculentissima; idque tua cum primis opera, ac cæterorum hujusce regni Antistitum, quos mirifice pro fidei deposito conniti gratulamur in Domino, confidentes universos susceptam de iis opinionem cumulatissime fore expleturos.

Necesse est autem, ut quamprimum mittas Biblia quæ, commentariis subjectis, edidit Polonica lingua Jacobus Wuiekus, recentemque ipsorum editionem, quæ sublatis adnotationibus, quæ ex sanctis ecclesiæ Patribus vel ex doctis Catholicisque viris desumptæ erant, in vulgus prodiit, et quid de ea sentias proponas; ut ita, ex ipsorum collatione, ac, re mature perpensa, dignoscatur quinam errores insidiose ibidem obtegantur, et nostrum de hac re judicium ad rectæ fidei incolumitatem pronunciemus.

Perge ergo, venerabilis frater, tenere viam sanctissimam quam instituisti; præliari, videlicet, assidue prælia Domini in doctrina sana, populosque tibi concreditos monere ne in laqueos incidant qui sibi, in perennem ruinam, parati sunt. Id abs te atque cæteris istis Episcopis, quos etiam nostra hæc spectat epistola, præstolatur Ecclesia; id nos expectamus studiosissime qui, conceptum ex novo genere zizaniorum quæ inimicus homo superseminat, mœrorem jucundissima hac spe levari quodammodo sentimus; ac, majora semper tibi ipsisque Co-episcopis, in Dominici gregis bonum, charismata, Apostolica benedictione, quam tibi illisque impertimur, adprecamur ex corde.

Datum Romæ, apud S. Mariam Majorem, die 29 Junii Anni 1816, Pontificatus nostri XVII.

PIUS PP. VII.

TOLIC SEE, OR PUBLISHED WITH ANNOTATIONS EXTRACTED FROM THE WRITINGS OF THE HOLY FATHERS OF THE CHURCH.

We confidently hope that, even in these turbulent circumstances, the Poles will afford the clearest proofs of their attachment to the religion of their ancestors; and this especially by your care, as well as that of the other Prelates of this kingdom, *whom, on account of the stand they are so wonderfully making for the faith committed to them, we congratulate in the Lord*, trusting that they all will very abundantly justify the opinion which we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which JACOB WUIEK published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them to ether, it may be ascertained, after mature investigation, what errors may lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

PROCEED, THEREFORE, VENERABLE BROTHER, TO PURSUE THE TRULY PIOUS COURSE UPON WHICH YOU HAVE ENTERED; VIZ. DILIGENTLY TO FIGHT THE BATTLES OF THE LORD IN SOUND DOCTRINE, AND WARN THE PEOPLE INTRUSTED TO YOUR CARE, THAT THEY FALL NOT INTO THE SNARES WHICH ARE PREPARED FOR THEM, TO THEIR EVERLASTING RUIN. The Church waits for this from you, as well as from the other Bishops, WHOM OUR EPISTLE EQUALLY CONCERNS; and we most anxiously expect it, that the deep sorrow we feel on account of THIS NEW SPECIES OF TARES WHICH AN ENEMY IS SOWING SO ABUNDANTLY, may, by this cheering hope, be somewhat alleviated: and, we heartily invoke upon you and your fellow-Bishops, for the good of the Lord's flock, ever increasing gifts, through our Apostolic benediction, which we impart to yourself and to them.

Given at Rome, at St. Mary the Greater, June 29, 1816, the 17th year of our Pontificate.

POPE PIUS VII.

We have copied the above from a pamphlet, entitled "ANTIBIBLION, or the Papal Token," by Scrutator, price 4d. The notes, and other matter, render it worthy the attention of our readers.

Extract from a Letter of the Rev. F. Molenaar, Minister of the Mennonites at Leyden, in Holland, to Mr. Raenneberg:*

"When I had the pleasure in this spring, (1816,) to make the acquaintance of the Rev. Messrs. Sack, and heard that they had the plan of staying for some time in London, and communicated to them my wish of receiving into my house one or two young Englishmen, they approved this plan, gave me the promise of their assistance; and when I saw them after their return, they told me, that they had given to you, dearest brother, the commission of interesting yourself for me in this matter, if an opportunity would offer itself. I take, therefore, the liberty of applying personally to you for this purpose, and of making you acquainted, at the same time, with what may be necessary for you to know in this respect. You know, I suppose, that I am the minister of the Mennonites in this town; it cannot, therefore, be my design, of receiving into my house grown up young people, such as do often stay one or more years on the continent, especially in universities, principally with the design of seeing and enjoying the great world: but if there be a father who has one or two sons, from 12 to 16 years, whom, on account of their improvement, he wished to send into a foreign country, such I should like to have to do with. I wish to receive and to treat them as sons, to superintend their whole education, to instruct them myself in several sciences, *i. e.* languages, history, and knowledge of nature; also in religion; to let them make use, with respect to other sciences, of those various opportunities which offer themselves plentifully in this town and university; to introduce them into the best circles of company, *i. e.* with professors of this university, and with well educated merchants, and thus to care, in the best possible manner, for their improvement.

"That scarcely any place can be more fit for this end than Leyden, I suppose I need not tell you; and from what I know, Englishmen are more inclined to send their sons into Holland, than into any other country. That which the Messrs. Sack will have told you of this, will certainly not deter any body from taking this step, especially if Christianity be to him that which it really is, also with respect to education.

"——— And now, respected friend, I recommend myself to your brotherly love, in the name of our only Lord and Saviour; beseeching him to bless our connection to this, and to any other end, which may be well-pleasing to him, and useful for the promotion of his kingdom: and without bringing forward any further excuse for my boldness, I subscribe myself, with my whole heart,

"Your humble friend and brother in Christ,

F. MOLENAAR."

* The Mennonites are a large and respectable body of Christians in Holland: they are Antipædobaptists, baptizing only on a profession of faith, though they administer the rite by pouring. They have considerable congregations in most of the large towns in Holland, and there are some also in Germany. We insert this letter, hoping it will be introductory to a correspondence with our foreign brethren. The writer wished his friends, when they came to England, to make inquiries respecting the Mennonites, meaning by that name, the English Baptists.

RUSSIA.

THE JEWS.

The British and Foreign Bible Society has lately published "Extracts of Letters from the Rev. Robert Pinkerton, on his late tour in Russia, Poland, and Germany, to promote its important objects." There is one feature of these letters which is peculiarly gratifying, as it furnishes information respecting the ancient people of God, who are still "the beloved, for the fathers' sakes;" and who are preserved among the nations to be grafted again into the good olive tree: "for the gifts and callings of God, are without repentance." Writing from Kaffa, (or Theodosio,) June 8, 1816, Mr. P. says, "As soon as the Hebrew New Testament is ready for the Jews, 2 or 300 copies must be sent to the Theodosia Bible Society, for circulation among them. This the committee here most earnestly entreat, for several instances have already occurred, of Jews making inquiry after the gospel." Again, writing from Sympherpole, (or Ackmichel,) June 12, 1816, he says, "In passing through the town of Karasoubazar, I had a most interesting conversation with several Jews, who eagerly sought after a copy of the gospels; I was sorry I had none, but told them they were preparing for them. The late wars and commotions

on the earth, with the present wonderful exertions to spread abroad the holy scriptures among all nations, seem to have made a deep impression on the minds of many among the Jews. From what I have seen of this people in different nations, I am convinced, that many among them are prepared to peruse with avidity the scriptures of the New Testament, in their own language."

From Bahchisany, June 16, 1816, Mr. Pinkerton gives a striking narrative of his interview with some Caraite Jews: "We were met," says he, "by the principal rabbi, a reverend old man, who gave us a friendly welcome. We entered the synagogue, and were soon surrounded by the elders of the people, to whom I made known whence I came, and the object of my journey. I spoke to them of the exertions now making in every quarter of the globe to spread abroad the word of God, Old and New Testament, among all nations. I then produced a single copy of the gospel of St. Matthew, and the epistle of St. Paul to the Hebrews, in the Hebrew tongue, and presented them to the principal rabbi, who accepted them most willingly and thankfully. In the mean time, our conductor, Aaron, was in search of the Tartar translation. He was not long in procuring me a sight of a beautiful copy of the five books of Moses, in the pure Jagalai Tartar, written in the Hebrew character. He informed me, that they were in possession of all the books of the Old Testament in pure Tartar; that the translation was made by their forefathers, many centuries ago; that it was constantly read among them to the present day, together with the Hebrew text; and that he would procure me a complete copy to purchase, before I left Bahchisary. I sat down, in the midst of the synagogue, with the Caraite rabbies, and read several passages of the five books of Moses, and of the Psalms. I find the translation excellent; and consider it as a peculiar mark of the Divine favour on the labours of Bible Societies, that it has been brought to light at the very time when we are prepared to promote its circulation with the New Testament in the same language."

SERAMPORE TRANSLATIONS.

We have been favoured by Dr. Steinkopff with the sight of an interesting pamphlet, published last year in Latin, by Professor Vater, of Koningsberg, in Prussia, entitled "Festum Pentecostale," &c. It is pleasing to observe, that this learned foreigner is quite familiar with the progress of our British and Foreign Bible Society, and the labours of our various Missionary Societies. He speaks in the highest terms of *William Carey*, and his very meritorious colleagues, *Marshman* and *Ward*; and intimates, that *Carey* has done more than any other man since the days of the apostles, in employing the gift of tongues for the propagation of the Bible, and the Christian religion.* It appears from this tract, that Carey's life and labours have been honourably noticed in Prussia, in a work entitled "Konigsberger Archiv. für Philosophie, Theologie, Sprachkundie und Geschichte, T. I. pag. 76. seq." Festum Pent. p. 10. note.

The Baptist Missionaries at Serampore were, with the exception of Mr. Eustace Carey, all well at the date of the last letters which have been received. On the 24th of October, 1816, Mr. Ward thus writes: "We are here in very merciful circumstances, still waiting for the more abundant showers of influence from above. Oh! pray for us! Where can be found such an Acaldema as this!" Mr. E. Carey has been very ill, and for some months prevented from preaching: but was rather better.

Mr. and Mrs. Griffiths have arrived at Ceylon. Mr. Siers, who has been for some time employed by Mr. Chater, has been publicly ordained.

Mr Robinson is translating the New Testament into the Malay language, at Java. A part of Matthew is printed, which is spoken highly of by competent judges as a good translation.

Mr. William Pearce, (eldest son of the Rev. Samuel Pearce, of Birmingham,) with his wife, and Mrs. Ward, with her son and daughter, have just sailed from Liverpool for India. Mrs. Ward has been, for about a year past, in England, on account of ill-health. Mr. Pearce is a printer, and intends to serve the mission in that capacity.

* His words are, "Viro summe venerando, Gulielmo Carey, qui cum meritissimis collegis Dr. Marshman et Ward magnis illis conatibus præest, ac cujus vitæ et meritorum etiam inter nostrates mentio facta est (in Konigsberger, &c.) magis quam cuiquam alii post Apostolorum tempora contigit, dono linguarum ad propagationem religionis Christianæ et bibliorum uti."

Domestic Religious Intelligence.

Extract from the London Gazette, March 11, 1817.

This day the Address of the Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, expressing their abhorrence of the atrocious outrages committed against the sacred person of his Royal Highness, was presented by the following deputation: John Clayton, Ab. Rees, D.D. F.R.S. F.L.S. Soc. Amer. Phil. Soc. Thomas Morgan, John Rippon, D.D. Robert Winter, D.D. Alex. Waugh, D.D. Thos. Ruttledge, D.D. Thos. Belsham; John Pye Smith, D.D. Jos. Hughes, A.M. William Newman, Thos. Thomas, John Coats, Geo. Ford, W. B. Collyer, D.D. V.P. Phil. Soc. G. Burder, Jos. Barrett, Jos. Ivimey, and John Lane.

"To his Royal Highness George Prince of Wales, Regent of the United Kingdom of Great Britain and Ireland.

"*May it please your Royal Highness,*

"We, his Majesty's most dutiful and loyal subjects, the Protestant Dissenting Ministers of the three denominations, residing in and about the cities of London and Westminster, beg permission to approach your Royal Highness, to express our abhorrence of the atrocious outrages committed against your Royal Highness, when exercising one of the most important functions of your elevated office.

"As ministers of the peaccable and beneficent religion of our holy Redeemer, we feel ourselves bound publicly to declare our detestation of every act that tends to endanger the tranquillity of our country, the authority of the laws, and the stability of the constitution: and we are solicitous to express to your Royal Highness our deep conviction, that to promote the knowledge, and the sincere practice of that religion, to the advancement and diffusion of which we have consecrated our lives, will ever be found the most efficacious means of preventing political disorder, and of promoting the peace and happiness of all classes of the community, from the lowest to the most exalted.

"His Majesty's Protestant Dissenting subjects were among the earliest, and have always been among the most faithful adherents to your Royal Highness's illustrious family. We are deeply sensible of the many blessings which our fathers, and ourselves, have enjoyed, under the Princes of the House of Brunswick: and we fervently pray, that the future glories of your Royal Highness's government, and that of your descendants, may be signalized by the uninterrupted enjoyment of rational liberty, pure religion, and universal happiness.

(Signed, on behalf of the general body, by the deputation.)

To which Address his Royal Highness was pleased to return the following most gracious Answer:

"I thank you for this loyal and dutiful Address.

"The sentiments which you have expressed, on the late flagrant violation of the laws, are highly satisfactory to me; and I rely with confidence on your earnest solicitude for the maintenance of the public tranquillity, and on your steady attachment to our invaluable constitution."

THE ORIGIN,

UTILITY, and PRESENT STATE OF THE *Baptist Academy at Abergavenny.*

The Welsh and English Baptist Education Society was established in the year 1806. Certain resolutions for the accomplishment of that object were entered into that year, at the associations of Baptist ministers and messengers, held at Penygarn, in Monmouthshire, and Ffynnontherry, in Carmarthenshire; which, together with other regulations, were adopted at a meeting of ministers and others, held at Merthyr-Tydvil, in the autumn of the same year. The plan of the new society for instructing young candidates for the Christian ministry, called out of the Welsh churches, *in the knowledge and practice of the English*

language, being at length matured, their academy was opened at Abergavenny, in January, 1807, under the superintendence and direction of the Rev. Micaiah Thomas, who till then was the pastor of the church at Ryeford, in Herefordshire.

It has been the plan of this society, from its commencement, to continue their students for the period of two years only; by which arrangement, a frequent succession of young men has multiplied the number, who have, in a few years, and by narrow funds, derived great advantages. Thus in ten years, twenty-six young men have been introduced to the knowledge and use of a language which every Briton should know, but especially *every Christian minister* born in the British empire. It is, then, a matter of deep regret to learn, that the support afforded this useful institution is *feeble*; that its finances are incompetent, and unanswerable to embrace the good that might be embraced in this sphere; and that instead of increasing, its funds are in a state of rapid decay, leaving nothing but the gloomy prospect of utter extinction.

To show, nevertheless, that this establishment deserves perpetuity, and merits a share in the profusion of that benevolence which at once distinguishes and exalts our country, look at the active and useful labours of Mr. Jonathan Davis, their first student, now in that part of Pembrokeshire where the English language is required. Then turn an eye to Gower, a populous place in the neighbourhood of Swansea, where the same is also spoken, and which is well occupied by another worthy student, Mr. David Phillips. An itinerancy, some months ago, was established in Herefordshire; and to answer that end, a third has been appointed, Mr. David Jones, whose exertions, amidst a persecuting spirit that has gone forth, have been approved and sanctioned by the great Head of the church, *(Vide Magazine for December last.)* Time forbids us to state what churches have been supplied, and what other stations are usefully occupied, by those who have left the academy; let the above notices suffice.

The good, however, that has been done, would not have been effected by the instrumentality of these young ministers, but for the advantages afforded them in Abergavenny: the donations and subscriptions of many worthy individuals in England and Wales, have given birth to these advantages; but some of them are no more on earth. A pious lady, of distinguished munificence, before she finished her pilgrimage, gave at one time an hundred pounds: this sum was chiefly applied to the support of a student, at the express desire of her worthy almoner, through whose hands it was presented

At this time it appears there is a balance of accounts due to the Treasurer, and only four students on the foundation. Such are the exigent circumstances to which the society is reduced; which furnish ground for a strong and powerful appeal to the feelings of our brethren in England and Wales, whilst the question is seriously put, *Shall the society live or die?*—or, in an altered form, Shall this little nursery, small, indeed, when compared with other plantations, yet the care of heaven, cultured by its hand, and watered by its dews, shall this nursery, nevertheless, be trodden down and laid waste by the wild boar of the wood, because *neglected by the servants of the great Husbandman?*

The fourth and fifth regulations of this institution are as follow:

4. " That any annual subscriber of five shillings, shall have his name inserted in the annual accounts; and every subscriber of ten shillings and sixpence, and upwards, be considered a member of the society.

5. " That every person giving five guineas at one time, be a member for life."

Subscriptions and donations will be thankfully received by the Tutor, the Rev. Micaiah Thomas; the Treasurer, Mr. John Harris; or the Secretary, Mr. Isaac Wyke.

ORDINATION.

LLANIDLOES.

On Wednesday, August 21, 1816, Mr. Abel Jones was ordained pastor of the Particular Baptist church at Llanidloes, Montgomeryshire. Mr. S. Pugh, of Nantgwyn, began with prayer; Mr. John James, then of Aberystwith, now of Pontrhydyrun, delivered the introductory discourse; and Mr. John Jones, of Newtown, offered up the ordination prayer, attended with imposition of hands. Then Mr. Jones addressed the newly-ordained minister from 2 Tim. iv. 5; and Mr. James the church, from Phil. ii. 29. In the evening, Messrs. S. Pugh and J. James preached from Heb. xii. 28, and 1 Pet. ii. 25.

SOCIETY FOR THE RELIEF OF SUPERANNUATED BAPTIST MINISTERS.

The Annual Meeting of this Society will be held at Bath, on Wednesday, the 11th of June next. Our brethren, who are beneficiary members, are requested to remit to the Secretary, or some one of the Committee,* the amount of any collections, subscriptions, or donations they may have received on account of the Society, on or before the 31st of May.

THOUGHTS ON THE CLAIMS OF *AGED MINISTERS.*

To the Editors of the Baptist Magazine.

WHILE the zeal of religious activity characterizes the present day, and the world, tired of its own pageantry, and weary of its ruinous vicissitudes from splendour to decay, from conflict to desolation, is turning its eye upon Zion, the city of our solemnities, as if to consider her palaces, and tell her towers, should not we prepare for the survey, by adding, under the guiding wisdom of Jehovah, strength to her bulwarks, and beauty to her spiritual temple?

Much, indeed, is already done to raise up her decayed places: the soldiers of the cross are animated in every land—the youthful champion is encouraged to gird on his armour—and he that still endures the burthen of the day, is hailed as the precursor of the triumph.

But Zion has her aged ministers, who have long since conducted her warfare, and enlarged her borders, to whom her most benign complacency is due. She has her veteran fathers, who should dwell in her bosom, and be cherished by the warmest glow of her benevolence, and who should there be invited to repose, without being consigned to oblivion.

The churches, then, if they would save themselves from just reproach, should anticipate their own wants, and those of their pastors, by providing assistant ministers to relieve the declining energies of the latter, that they may not stoop at once under the weight of years, and the crushing anxieties of unwelcome and unassisted labours. But cases may occur, in which churches cannot express, by pecuniary benefits, the tender and sympathetic veneration which the occasion may require.

Can nothing, then, be done, to soften the last labours, while we retain a portion of the sacred services of these venerable men? A society is indeed just formed for superannuated ministers, but it does not reach the case we are now supposing. It is presumed, that few, very few, of our ministers, will ever need the support of that institution, which restricts its beneficence to those who are "from age and infirmity *permanently* unable to exercise their office." These are also required to become *beneficiary* members, yet before this abiding incapacity can occur, the amount of the subscription would be an unjustifiable claim on their immediate income.

Would it not, then, be advisable, to combine these objects? and worthy the attention of our next general meeting, to prepare the plan of a more liberal institution, by which ministers infirm, either from age or disease, may derive advantage without being obliged to contribute to the fund? No church, however, should be allowed the aid of an assistant, that does not give a collection. A society, unincumbered by the *individual claims of subscribers*, would act with greater independence, and more readily determine on the validity of superannuation, and the legitimate pleas of necessity.

Should these remarks further the interesting object, and secure from the loneliness of neglect, and the pressure of adversity, men who are found faithful at the threshold of the grave, they will accomplish the desire of yours,

ONESIMUS.

NOTICES.

The General Meetings of the Baptist Denomination will be held in London (Providence permitting) on the 25th of June, and the two following days.—Particulars in our next.

The General Annual Meeting of the London Missionary Society will be held in London, on Wednesday, the 14th instant, and the two following days. The Rev. Dr. Chalmers, of Glasgow, will preach on Wednesday morning at Surrey-chapel: the Rev. Thomas Jones, of Syrior, near Abergele, in Denbighshire; the Rev. William Harris, of Cambridge, and the Rev. Henry Campbell, M. A Minister of Nailesworth-chapel, Gloustershire, are engaged to preach.

* Since the last circular letter, the Rev. I. Birt, of Birmingham, has permitted his name to be added to the Committee.

THE Annual Meeting of the British and Foreign Bible Society, will be held at Freemasons' Hall, Great Queen-street, Lincoln's-inn-fields, on Wednesday, the 7th of May inst. The President will take the chair at twelve o'clock precisely.

N. B. No Ladies can be admitted.

THE Annual General Meeting of the Sunday School Union Society will be held at the City of London Tavern, Bishopsgate-street, on Wednesday morning, the 14th of May. Breakfast will be provided by six o'clock, and the chair taken punctually at half past six.

THE Annual Meeting of the Religious Tract Society will be held at the City of London Tavern, Bishopsgate-street, opposite Threadneedle-street, on Thursday, the 15th of May inst. at six o'clock in the morning. The chair will be taken at seven precisely.

THE Annual Meeting of the Protestant Society for the Protection of Religious Liberty will be held at the New London Tavern, Cheapside, on Saturday, May 17, at 10 for half past 10 precisely.

THE Anniversary of the Bedfordshire Union of Christians will be held at Bedford, on Thursday, May 22; when the Rev. Robert Hall, of Leicester, is expected to preach.

Poetry.

LINES

ADDRESSED TO AN ONLY DAUGHTER ON THE FIFTEENTH ANNIVERSARY OF HER BIRTH DAY, FEBRUARY 27, 1816.

"The King's daughter is all glorious within, her raiment is of wrought gold."

Let the unthinking crowd admire
The rich, magnificent attire,
By earthly princes worn;
Let them with fascinated eye,
The glittering gems and gold descry,
Their temples which adorn.

Be it my EMMA'S wish to shine,
In robes wrought by a hand divine;
Emmanuel, Righteousness!—
O! may her soul be pure within,
From every stain, and every sin,
And sanctified by grace.

Far more illustrious will appear,
Than stars amid their radiant sphere,
Or the effulgent moon;
Than the rich tints of orient light,
That burst upon the ravish'd sight,
Bright heralds of the sun.

O may her bosom ne'er aspire,
Riches or honour to acquire,
Or rank, or towering fame;
These short-liv'd pageants of a day—
These earthly glories fade away,
And leave an empty name.

But the bright diadem and crown,
The King of kings himself anon
Will place upon their head,
Who serve him faithfully below,
And at his footstool humbly bow,
Will never, never fade!

Pentonville. SARISSA.

COMPLAINT TO JAVA

ON THE DEATH OF THE REV. T. TROWT.

Thou sickly isle—and was thy burning breath,
The traitor's kiss upon the lip of love!
Hadst thou no guerdon* but the gale of death,
To greet thy gentle envoy from above!
Yet from that lonely grave, shall Java's sigh
Float on the breezes of his native shore,
And woo its dear ambassadors to die,
Where *his* last accents breathed *their* living lore. S.

* Reward.

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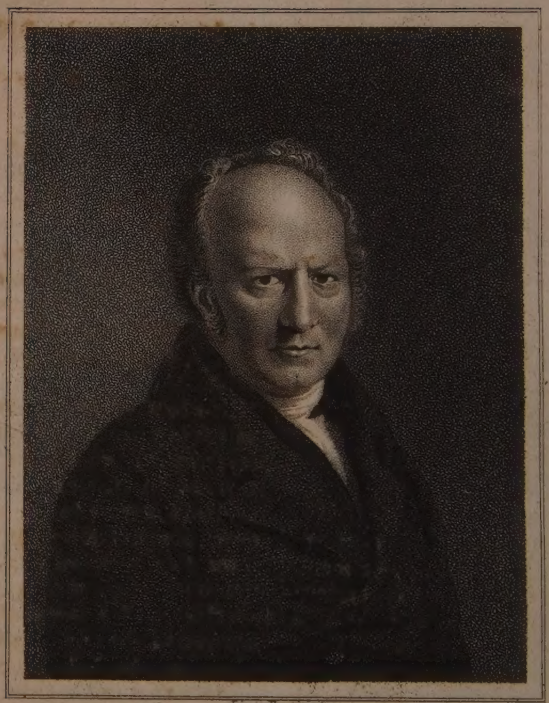

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REV. THOMAS THOMAS,

London

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